# Record of Christian Work

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**Be filled with the Spirit!**—*Ephesians 5. 18.*

## RELIGIOUS THOUGHT AND ACTIVITY.

More than 2500 Jews who have attained prominence in American life are listed in the first edition of **"Who's Who in American Jewry."** Of these almost 50 per cent are residents of New York City.

Among the professions represented, medicine leads. There are 414 Jewish physicians and surgeons, 310 lawyers and judges, 277 rabbis, 125 engineers, 98 artists, 94 merchants, 93 professors, 80 musicians and 32 manufacturers.

The observance of the next three years as the 1900th anniversary of the years of our Lord's public ministry is finding favor in many quarters.

Interest is also increasing in the observance of the anniversary of **Pentecost.** It falls this year on June 5, Whitsunday. Thus a bulletin of the Chicago Federation of Churches says:

"It is in the power of the 800 churches in our Federation to put Pentecost with a new emphasis into the thinking of Christendom. The climax of evangelism and of benevolence has been sought in many of our churches at Easter. Most of the non-liturgical churches do not reflect that Pentecost, the day on which 3000 people were turned to Christ under the preaching of the apostles at Jerusalem, recurs as regularly as Christmas. The anniversary has been almost ignored in our preaching. This ought not so to be. The tremendous need of these times is the floodtide of the Godhead's power in the churches and through the churches for the world. Shall we restore this momentous day to its rightful place?"

True to its educational purpose, the Woman's Christian Temperance Union has started **a movement to put social drinking out of date** because it is bad form. With its fifty-four years of experience and present membership of 600,000 typical American mothers and home women, it maintains that drinking as a part of home entertainment is obsolete and un-American.

"Society leaders ought to be American leaders," says Mrs. Ella A. Boole, president of the W. C. T. U. "They ought to make the standards of society conform to those of patriotic law observance. It should be bad form to flout the Constitution.

"The best people in America do not drink. The president does not drink, nor the first lady of the land. They serve no liquor at the White House, nor does society drink or serve in their presence.

"It is further noticeable that the best element of Americans, in general, not only are observing the law, but also are taking a stand on the side of the Constitution."

**Should sermons be preached twice?** Here are John Wesley's views as recorded in his "Journal" on 1st September 1778, when he was 75 years of age:

"I went to Tiverton. I was musing here on what I heard a good man say long since, 'Once in seven years I burn all my sermons, for it is a shame if I cannot write better sermons now than I could seven years ago.'"

Wesley's reflection on this is:

"Whatever others can do, I really cannot. I cannot write a better sermon on the Good Steward than I did seven years ago. . . . . I cannot write a better on the Use of Money than I did near thirty years ago. Nay, I know not that I can write a better on the Circumcision of the Heart than I did five-

and-forty years ago. . . . . Forty years ago I knew and preached every doctrine which I preach now."

Wesley evidently believed there was a permanent value in a well-prepared sermon. —"Record."

**The Gideons**—the Christian commercial travelers' association,—have recently placed $5000's worth of Bibles in the bedrooms of Boston hotels.

This association had its origin 28 years ago in a Wisconsin hotel. In the interval it has placed over 700,000 Bibles in hotels throughout the country, usually working through the Christian agencies of each town. A dollar will place a good edition of the Bible in any hotel in the United States.

Numberless cases have happened where a Gideon Bible has been a godsend just when needed.

"I was a broken hearted man," wrote a salesman, "and I intended to turn on the gas, but I found something better for me than the gas. I saw a Gideon Bible on the dresser, looked at the gas jet again, picked up the Bible, and read for possibly two hours. It was a hard fight. If the Bible had not been there, I would not be here today. Today I am happy. Have passed it on to many people since."

"I had not been a Christian until one night when I failed to bring any magazines to my room. I saw the Bible and read from the references until 2 A. M. It brought me to Christ."

"Please send me the particulars about becoming a Gideon! I want to help do for the other fellow what the Gideon hotel Bible did for me."

Those who are familiar with the regimen of traveling know that it is a life subject to more than ordinary trials. There are physical and mental fatigue, loneliness, irregularity, lack of normal environment. Commercial travelers as a group are exceptionally in need of what the Bible can give, its inspiration and solace, the strengthening, fortifying, reanimating Word.

**The Church Peace Union** regards itself as an educational agency functioning in those areas of life and activity that are controlled by religious sentiment and church leadership, to the end that it may help to increase knowledge, to stimulate clearer thinking, and to secure effective coördinated action in behalf of a far reaching constructive program for the promotion of international justice and goodwill and the outlawing of war.

It is not primarily a propaganda agency, and consequently is less interested in securing the immediate passage of any particular law or the adoption by the nations of any peace machinery than it is in influencing the minds of men and changing the public opinion of the world so that the things necessary to be done can be done, and the machinery needed for peace can be established and made to function.

Its work divides itself into two major parts, at home and abroad. A World Alliance was created by it, and is now its chief agency in carrying out its purposes and program. It now proposes a Universal Religious Peace Conference, to be held in 1930, with representatives from eleven living religions and other representative men and women chosen at large throughout the world.

The Church Peace Union was founded and financed by Andrew Carnegie. Dr. William P. Merrill of New York is its chairman, and Dr. Henry A. Atkinson secretary. It owns securities listed at two million dollars, and realized a total income of $134,080 in 1926.

## BY WAY OF SUGGESTION.

At the closing meeting of a summer school in China everyone present was supplied with a candle, and the whole group arranged themselves around the walls of the large assembly room. "One **lighted candle** was put in the hands of Pastor Sun, and from him on either side each next neighbor lighted his candle, and so that of his comrade. The electric lights were put out, and the room became quite dark save for the many candle lights that gradually extended until they met at the opposite door, and the room was encircled with the glimmering candle gleams. Teacher Wang, the fiery evangelist, then read selected Bible passages referring to light, and Pastor Han led earnestly in prayer that the Lord's light might shine into and within and from all. The electric light was

turned on, and Mr. Tewksbury called for the blowing out of the candles, remarking that our individual candle lights were not to be compared with the light that is from above."

The candles were given to the delegates to keep as souvenirs.

A Methodist bishop and a Methodist publication have recently asked whether the old-fashioned class-meeting might not be vitalized by new methods of seeking religious inspiration. On this the "Christian Century" comments:

"The class-meeting was suffocated by its preoccupation with a type of religious experience which had lost most of its significance, abetted by its use of a vocabulary which had become hopelessly stereotyped and meaningless. **The discussion class,** which is coming into being in all communions, and in such non-ecclesiastical bodies as the Y. M. and Y. W. C. A., is nothing more than the class-meeting concerned now with religious problems of real import, and using now a vocabulary with real content. Nor is the searching personal quality which made the original Methodist class-meeting a power lacking. Study the sort of discussions planned in any of the pamphlets produced by such a group as, for example, the Inquiry, and it will be seen how impossible it is for the individual to escape facing his own responsibility. 'Discussion group' may not sound as pious as 'class-meeting,' but the essential aim is the same."

Dr. James S. Leavell of Houston, Texas, has had what has been called **a back-door revival,** and he says it is working well.

The Associated Press gives the following account of Dr. Leavell's action:

"Memphis, Tenn.—What should a pastor do with those members of his congregation, if any, who refuse to sign the church covenant, and continue their dancing, card-playing and theater-going?

"The problem for months vexed Dr. James S. Leavell, pastor of the First Baptist church of Houston, Tex., and finally he arrived at a solution. He expelled them.

"Dr. Leavell dropped 3700 members of his congregation from the church roll, he told the Southern Baptist Sunday School Conference. Now, he said, the remaining 1600 are "doing better work and making more progress than did the 5300 members."

"A few excluded persons sought an injunction in the courts to restrain him from such conduct, the pastor remarked. The court informed the petitioners that a Baptist church is an autonomous body and is capable of administering such discipline as it may feel necessary."

This is probably the largest revival of its kind on record since Old Testament days, when Israel cleaned house under divine awakening.—"Burning Bush."

Fourteen hundred ministers, representing all the Protestant churches of New York, after listening recently to an address upon **the family as a unit in church worship** delivered by a Supreme Court justice, formulated the following statement, which they resolved to read before their congregations:

"We of the clergy representing all the Protestant denominations in Greater New York in public meeting assembled, conscious of our responsibility, mindful of our duty, grieved and alarmed by the absence of large numbers of children from public worship, unanimously affirm that the family should constitute in the church a worshiping unit, that the spiritual welfare of the children of our city requires that when of suitable age they participate with their elders in the public worship of God, and that the life of the church is dependent upon

### A Morning Prayer.

GERTRUDE B. WALKER.

Lord, send me to my work today
With quiet heart to cheer the way!
May those whose lives are touched by mine
Some beauty glimpse like peace of thine,
Some blessing gain because I tread
The common way with uplift head!
Grant I may see thee ever there,
Willing and glad my cares to share,
Helping my thought to soar, to find
The purpose of thy wondrous mind:
And may I, though in humble place,
Work nobly, that by thy good grace
The part thou gavest me to do
From morn till eve my journey through
When set at last in thy design
May fill its place in hue and line,
Be fashioned by the pattern he
Has set for men since Galilee!

—"Boston Evening Transcript."

the recruitment of its membership from the ranks of the young. We, therefore, in God's name call upon the fathers and mothers of our city to bring their children to the house of God to the end that children may grow in the knowledge and love of God and of right, and the church in spirituality and power."

### Community Singing.

A year or two ago Rev. H. R. L. Sheppard of London invited people to assemble during the weekday lunch hour outside St. Martin-in-the-Fields, Trafalgar Square, and join in singing well known hymns and songs. Large crowds gathered, entered heartily into the exercise, greatly enjoyed it, and were evidently better for it in more ways than one. No musical accompaniment was provided. An experienced leader with a powerful voice guided the exercise.

Then on certain special occasions similar singing was heard outside the Royal Exchange, in the heart of the business center of the city of London.

The movement has spread rapidly throughout Britain, in both religious and secular circles. In the open air, when the weather permits, on commons and public playgrounds, in churches and chapels, in cathedrals and halls, thousands of people are coming together to take part in this new social pleasure, and to experience the delight and exhilaration of fellowship in singing.

J. A. Meale, organist and choirmaster of the Methodist Central Hall, Westminster, claims community singing as the special heritage of the church, and Methodism as its parent. Was not the Methodist revival of the 18th century, he asks, the first occasion when congregational singing was practised extensively in England? He strongly advocates its more general adoption in public services. "It has a physical value as well as a moral and spiritual uplift. A good 'sing' is a tonic. It soothes the nerves, braces up the will, and expands the soul."

A Free Church minister tells how his church, a great central building, became crowded through the singing of Sankey's hymns. England, he says, is fast becoming again "a nest of singing birds,"—not poets and men of letters, but the common people, who are becoming musical songsters.

A London daily newspaper, Lord Beaverbrook's "Express," has seized the idea, and organizes community singing among the spectators before football matches and in the Royal Albert Hall, crowded with ten thousand people.

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## MOSTLY STATISTICAL.

At the annual meeting of the **American Mission to Lepers** the treasurer announced total receipts for the year of $176,270.44. This is about $6500.00 more than the preceding year, and is good reason for gratitude and encouragement. However, it fell short of the budget of $219,000, which had been adopted. The estimated amount needed for 1927 is $278,495.

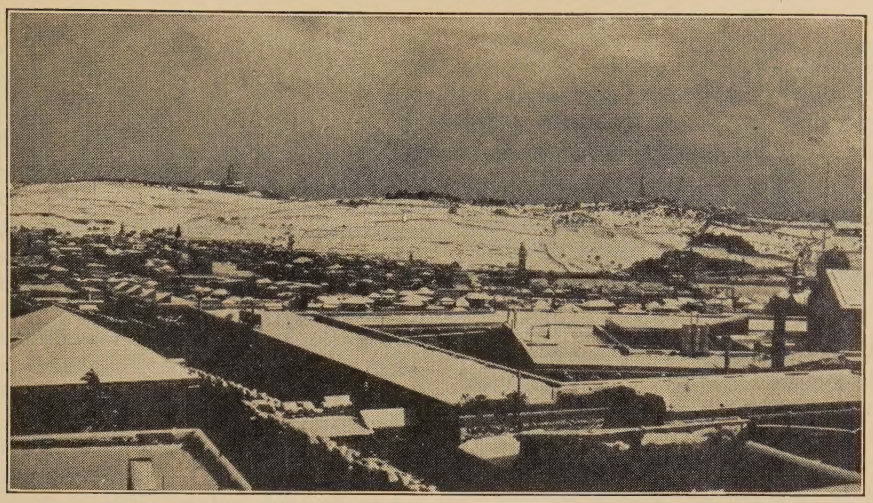
The campaign to wipe out the **million-dollar debt** of the Presbyterian Board of National Missions closed successfully, according to announcement made at headquarters. Toward this, one gift of $150,000 was conditioned on the raising of the whole amount by the end of the church year. Approximately $410,000 has actually come in cash. Most of the balance is in the form of pledges payable within a year.

A year ago the Presbyterian Board of National Missions found itself faced with a debt of $968,000, accumulated during two years since reorganization. The board expends annually a budget of approximately five million dollars in the conduct of its 8000 missionary enterprises in this country, which include churches, Sunday schools, hospitals and dispensaries, schools and community centers.

**A gift of $1,000,000** to seven boards and agencies of the Methodist Episcopal Church was recently announced. The gift is conditional on the payment of certain annuities, and is therefore not available for immediate use.

At the request of the donor his name is not made public. It is announced, however, that he is a business man for many years connected with the Methodist Episcopal Church, and is now a member of one of its several missionary boards.

Of this $1,000,000 gift the Board of Foreign Missions, New York, is to receive $400,000; the Board of Home Missions and



Snow on the Bethlehem hills. (By courtesy of the "Christian Standard." See page 374.)

Church Extension, Philadelphia, $200,000; the Woman's Foreign Missionary Society, New York, $100,000; the Woman's Home Missionary Society, Cincinnati, $100,000; the American Bible Society, New York, $100,000; Syracuse University, $50,000; Cazenovia Seminary, Cazenovia, New York, $50,000. These two schools are institutions of the Methodist Episcopal Church.

"This is the largest annuity gift that has ever been made to the Methodist Episcopal Church to my knowledge," says Dr. Ehnes. "The gift of $400,000 is also the largest ever made to the Board of Foreign Missions."

### D. L. Moody Missionary Book Funds.

For 32 years a steady stream of gospel literature and Bible portions have been pouring into jails, reformatories and penitentiaries of the United States and Canada, giving the good news of God's saving grace to hundreds of thousands of unfortunates.

At the same time these inspiring messengers of life have been finding their way into thousands of isolated Southern mountain cabins, and, under God's blessing, transforming lives ruined by sin. Young folks at the threshold of life have seen a better way than a career of lawlessness.

Tens of thousands of scattered homesteaders and ranchers of the vast, arid plains of the West and in Canada have had the gospel books brought to their doors, and some of these isolated folks too have found a new life in Christ. This Fund has also ministered to other neglected folks, such as the families who have moved on to the cut-over lands of the lumber districts of the North and West. The fisher-folk along the Labrador coast have eagerly received the Moody books, but for lack of funds comparatively few have been reached.

Probably no class of spiritually neglected have welcomed the gospel literature more eagerly than hospital patients. Away from home and loved ones, nothing can comfort troubled, fearful hearts like the Word of God, telling of him who was "touched with the feeling of our infirmities."

In India a wonderful evangelizing opportunity is open to us. In fact, we are receiving most urgent appeals for Moody Colportage books for distribution among the millions of Hindus who now read English. There is much reason to praise God that he has made it possible during the past few months to send 34,000 Moody books and pamphlets as light-bearers into India's dense darkness and superstition.

The students of the Philippine Islands are likewise eager for the Moody books. This large and blessed opportunity should be fully embraced at once.

The Funds carried the gospel to 300,000 during the past fiscal year.

Have you yet had a part?—William Norton.

## OTHER LANDS.

During 1926 the Bible Society of **Mexico** distributed 8529 Bibles, 5096 New Testaments, 34,679 portions, beside many more pamphlets and periodicals.

According to latest statistics there are in **Spain** 216 Protestant churches with about 30,000 members, many missionary schools, and other Biblical institutions. The work is growing.

We have just come through one of the coldest months I have ever experienced, though, as far as degrees are concerned, there are many places much colder. From February 7 until the 21st we had rain, hail and snow the like of which has not been seen here for many years. Six Bedouins were frozen to death close to Hebron, and the people lost many of their sheep, which means a great loss, for their flocks are small. However, all the wells are full, and that means good crops and lots of fruit, for if there is enough rain to fill all the wells, then the ground has had a good soaking. We bought every drop of water we used for four months. This weather of course affected the attendance at our meetings, for when the stormy weather began the people shut themselves up in their houses, and did not appear until they were obliged to come out to get some provisions.—Miss Marie F. Davis, **Bethlehem.**

Under the auspices of the Student Christian Movement there was recently held in London a simultaneous campaign which was characterized as "probably the largest **evangelistic effort among students** ever planned in this country." Gatherings were held in forty colleges and hospitals with the definite view of presenting the Christian message to the 30,000 students in the metropolis. Under the general leadership of the bishop of Manchester, the campaigners included the bishops of Barking, Kensington, Lichfield, St. Albans, and Woolwich, and Canons Pym and Raven, as well as Free Church leaders such as Drs. T. R. Glover, A. Herbert Gray, W. Russell Maltby and W. B. Selbie. There were two women speakers in the persons of Miss Maude Royden and Miss Muriel Harris.

The general title chosen for the meetings in the various colleges and hospitals was "Religion and Life," and the attempt was made to face frankly, by addresses and discussions, the meaning of the Christian faith for the life of the individual and the life of the community.

A careful calculation of the strength of the **French Protestant churches,** made by M. Paul Fuzier, who, as a judge and counsellor of state, is punctiliously precise, appears in the "Bulletin Protestant Français." It gives the total of the Protestant parishes as 1038, with 1000 pastors, and 97 others engaged as professors, chaplains, or in other service. There are Protestant "pockets" in France where there are Protestant churches and no Catholic churches. Of the parishes, 381 are Evangelical Reformed, 164 Reformed, the two representing the Huguenot strain. There are 40 Reformed parishes of Alsace and Lorraine, 49 of Free Churches, 60 stations of the Société Centrale, 261 Lutheran churches (196 in Alsace), 20 Baptist churches, 23 English Methodist, and 31 independent churches and stations of the McAll Mission. No scientific figure is possible, but M. Fuzier reckons that since the return of Alsace-Lorraine there are a million and a half of French Protestants, one in 27 of the French population.—"Christian World."

### Athens School of Religion Student Summer Work.

Ekkaterini is a town situated at the foot of Mount Olympus. According to our oldest myths the palace of Zeus and the other gods stood on its cloudy summit. These are the mountains which separated Thessaly from Macedonia.

Toward the west part of this town are now 200 Protestant families from different cities and towns of Asia Minor. By the help of the Greek government they are building their houses, and in spite of all difficulties they built a church in order to come together and worship God, who is the loving Father and cares for his children.

My chief aim was to reorganize the Sunday school in Ekkaterini, where you will find many children running on the streets. The number of our Sunday school was over 150 from six to fifteen years old. I classi-

fied them in six classes, three for boys and three for girls, having six teachers from the members of the church. During the week days I was giving to the teachers two lessons, a Biblical and a pedagogical, besides the sessions that we had in regard to different needs and affairs. We tried to make those small souls to feel happy, and to get the Christian basis of which the founder was our Lord. The brief motto of our Sunday school was this: "Remember Jesus Christ."

I preached also in this church nearly two months. The audience was varying from 600 up to 800, perhaps more. We had our prayer meetings also during the week days, which were vivid and helpful.—Christos G. Bais.

### The United Church of Canada.

R. J. Wilson.

In general the following things have been accomplished, or are in process of accomplishment:

The consolidation of 26 boards and committees into six Boards;

The consolidation of all publishing interests of the three uniting churches;

The consolidation of three denominational church papers into one effective weekly paper, "The New Outlook";

The consolidation of three missionary papers into "The United Church Record and Missionary Review," which serves the missionary interests of the United church better than any of the missionary papers of the former separate communions;

The consolidation of Woman's Missionary Society work under one board, the pooling of resources, a common budget, a common "Missionary Monthly," and a common administrative staff;

A slow but significant merging of rival congregations in small communities, and the making of the United church the center of the community's religious activities and life. This is particularly noticeable in Western Canada, where the duplication, rivalry and waste have been almost wholly eliminated, and ministers of the United church have now a united community and a congregation sufficiently large and varied, and of sufficiently high intelligence to command their best;

The boards of the church have in process intensive surveys of social and religious conditions in the centers of the large cities with a view to recommending a policy for future aggressive work in neglected areas;

No longer will it be possible for rival congregations to enter new areas in growing cities and towns. New churches will be located at such points as will guarantee a parish with a minimum of competition and a maximum of efficient work;

Fifteen theological colleges have already been consolidated into eight, and further consolidation may possibly eventuate in the near future;

In secondary schools, colleges and universities such amalgamations have already been made that each educational institution will have a well defined field and will make its appeal to a constituency more than twice as large as was possible denominationally.

But the greatest result of union so far is the extraordinarily fine temper of the United church. No court of the church has met since June 1925 where there has not been evident a fine realization of the presence and power of the spirit of Christ. Union was not accomplished without difficulties, nor without sacrifice, but these things have been but for a moment, and already there is abundant evidence that they are working out a far more exceeding and eternal weight of glory. Our ministers say it is easier to preach, it is easier to pray, there is a new note in public worship, there is a new enthusiasm of youth, there is a new and more Christian outlook. The United church is destined in the immediate future to be of the greatest national significance, not in the sense that it is state-made, state-aided, or state-controlled, but in the sense that it binds together, from ocean to ocean, two and one-half million people of Canada in a common cause and a common love and loyalty to a risen and reigning Christ.

To use the words of Dr. James Harvey, senior clerk of the General Assembly of the United Free Church of Scotland, who visited the United church from coast to coast a few months ago, "The high spiritual atmosphere, the sense of brotherhood, the wide visions of service and the manifold presence of the Lord at all the gatherings

cannot be recorded." What was an adventure of faith in 1925 may be now properly designated as a discovery of fellowship. There is no evidence that a single man in the ministry of the United church has the remotest desire to return to the days of denominational differences and rivalry.

## CURRENT THOUGHT.

The Negroes were not the first nor only slaves, but I know of no slaves who ever produced anything like the **Negro melodies,** except the Hebrew Psalms. And the Negro melodies are unique in being free from the imprecatory spirit so prominent in the Psalms. Indians and Caribs were slaves, but they produced nothing like the Negro melodies. There is something unique in the Negro soul. There is something unique in the Negro's will to live. If he cannot live just as he wants to live, he will live the best he can.—Thomas Nelson Baker.

Years ago I heard a Christian Russian tell **a parable** of a man in hell who prayed earnestly to be released from torment. At last a voice said, "Rescue will come," and an object held by a slender thread was let down and he was told to grasp it. He did so, and seemingly thin though the thread was, it began to draw him up. But others, seeing his ascent, seized upon his garments that they also might be rescued. The man kicked them off, crying:

"The thread will break!".

And break it did, alas! And again the voice spoke:

"The thread was strong enough to save both you and your brothers, but it was not strong enough to save you alone."—"Living Church."

The reason we are making such slow progress in **church coöperation** is because denominational officials are not holding up the practice of coöperation as one of the great tests of a successful pastor in the several denominations. When the Methodist district superintendent begins to ask not simply how many new members of Methodist churches the pastor has secured, but also how much he has coöperated in community programs with the other pastors, then we shall really get ahead. When the Baptist state superintendent inquires of Baptist pastors not merely how much money they have raised for Baptist projects, but also to what extent they have shared in interdenominational undertakings with the other churches in the same town, then the coöperation of which we talk will become a reality. The responsibility cannot be delegated to the Federal Council. If the denominations really meant what they said when they created the Federal Council, it is the solemn duty of all denominational officials themselves to help educate their constituencies in the spirit and practice of coöperation.—Orlo J. Price.

In recommending **the use of the rosary** to Protestants, President James A. Beebe of Allegheny College acted courageously and helpfully. He drew attention to a form of devotion which countless millions of Catholics during many centuries have used with profit and delight. The rosary has taught the children of generations "how" to pray, and it has been the treasure, even the last resource, of saints. But the point of view from which Dr. Beebe approaches the matter is peculiar and interesting. "By using the rosary we would have definite symbols from which visual pictures could be taken, holding the mind to the meditation at hand," he said. "The only difference between reverie and meditation is that one represents uncontrolled thought, while the other stands for controlled and directed thought, out of which some permanent good may come." This opinion is certainly quite correct psychologically, and yet it does not cover all the things which characterize Catholic use of the rosary. Various Oriental religions also employed strings of beads, or ropes with knots tied in them, as devices to aid meditation and prevent distraction. The Catholic rosary, which has had a long and fascinating development, adds a formal element,—incorporating first of all a nearly complete statement of the fundamental tenets of the faith, and adding in the second place those purely practical advantages which are attendant upon reiterated prayer. To every bead there is attached a "benefit," or even an indulgence.—"Commonweal" (Roman Catholic).

# THE MISSION FIELD: AT HOME AND ABROAD.

A sidelight on the influence of **Christianity in Japan** was recently revealed when the government publicly honored the 32 most prominent social welfare workers in recognition of their long service. Of these, 22 are Christians, a proportion quite in contrast to the one-third of one per cent of Christians as compared to the total population of the country.

The January number of the "Japanese Christian Quarterly" specializes on **church unity in Japan.** A symposium by representatives of seven churches, including the Romanist, shows what elements each can contribute to church union. "Next Steps to be Taken" and other articles elucidate the present position and future possibilities.

It is felt that among the younger leaders there is a growing desire to get together, though as yet it is not a matter of urgency.

**Our temporary withdrawal,** properly understood by the Chinese, may give native Christians and their leaders a chance to make beneficial changes in policy which foreigners would find it hard to initiate, and the development of a truly indigenous church may be hastened by this unexpected and unavoidable incentive or crisis. The important thing is that our home constituency may not make the mistake of thinking that Chinese radicalism is dominant, that anti-Christian feeling is universal, and that Chinese Christianity is anti-foreign. The whole situation is largely the creation of a small military minority, seeking for dominance under the leadership of Russian communists.—Rev. Lewis F. Havermale, West China.

Unsophisticated, guileless, clamoring-for-the-gospel **heathen,** whose hearts offer virgin soil for the planting of the seed of the Word of God, are few and far between. The heathen may be unsophisticated in that they are lacking in knowledge of the commonplace things and lately invented marvels with which we are surrounded, but never are they unsophisticated in respect to sin. Never in the beginning do they clamor for the gospel, but afterwards some people at some places insist on having it. The heathen heart offers no virgin soil for planting, since like all human hearts it is desperately wicked and filled with all unrighteousness. It is the same kind of heart as the heart here at home, and the same kind of remedy is required. It is virgin soil only in the sense of never having had the gospel sown upon it. Wherever the gospel seed of the grace of God in Christ is sown it brings forth fruit. There are still many such unsophisticated hearts in Africa waiting for gospel messengers to sow the Word.—Africa Inland Mission.

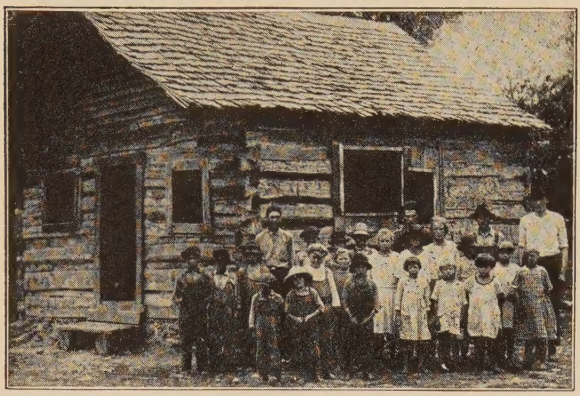
We have recently organized a new student Y. M. C. A., making a total of **twenty-two college Associations in Tokyo.** Our student field, with more than 100,000 students enrolled in 55 institutions of higher learning in Tokyo, is unlimited. The second annual Student Christmas service held in December packed the hall with 1800 students, and for inspiration and interest was a good rival of Dr. Mott's meeting last year, which started the idea.

A recent gift of Yen 5000 from the Imperial Household put our campaign for Yen 600,000 past the half-way mark. The source of the gift, rather than its amount, has added endorsement and inspiration to our leaders, who are determined not to give up till the full amount is raised. In the midst of many discouraging turn-downs a few incidents such as the following have been heartening:

A real self-made man who was asked for a subscription responded, much to our surprise, with a pledge of Yen 3000. He said that as a boy, hauling his "man-pull-cart" through the streets of Tokyo, he had been invited one day to an employed boys' meeting in the Tokyo Association. It was largely the result of the inspiration received that day and subsequently at the old Tokyo Y. M. C. A. that had started him off to his present success in life, and so he desired to take that opportunity to make his thank offering to the Association.—Russell L. Durgin, Tokyo.

### Voluntary Workers Bible Classes, Ichowfu, Shantung.

One of the most fruitful and successful types of direct evangelistic work carried on in the Ichowfu field during this past fall and winter was the Voluntary Workers



The hearts of these bright mountain children are open to receive the gospel NOW. Shall it be given to them, or must they grow up ignorant of the Saviour? (See page 373.)

Bible classes. Ten of these classes, composed of Christians and inquirers, both men and women, were conducted in ten strategic centers in our extensive field.

The men and women enrolled in these classes were carefully selected by the pastors, in consultation with the evangelists in charge who knew of their interest in the gospel truth. In each class there was an average of 26 members. A great deal of interest was manifested.

A native pastor, an evangelist and myself assisted in the teaching of the following branches: "Exposition of Romans," "The Miracles of Christ," "Studies in John's Gospel," "First Steps in the Christian Life," "The Shorter Catechism," "Church Government and Discipline," "Phonetic Script," and "Music." The majority of the members of the classes were able to read and write. Each person was furnished with a notebook and pencil to take notes. Oral and written examinations were given in each branch after the three-weeks session of the class.

Of the fifteen that were examined in one of the Phonetic Script classes, thirteen passed the required examination and received a diploma with a button as a reward. They were able to write any sentence at random in the Phonetic Script, and any verse of Scripture, besides reading any selected passage in the New Testament fluently, and able to write a friendship letter.

In the class at Tang To we had 42 members, representing twelve different villages. These members pledged to do voluntary service during the Week of Evangelism (February 2-9) and throughout part of the year. A total of 263 days were pledged. Three of the members of this class became interested in the gospel through tent-preaching. These voluntary workers are of great assistance to the pastors, evangelists and Biblewomen in distributing tracts, selling portions of Scripture, singing hymns, and witnessing for Christ.

We must stir up the Christians and inquirers themselves to do this direct evangelistic work, just because their hearts are full of the love of Christ. We can never expect to hire enough evangelists and Biblewomen to evangelize and Christianize China. It must be done by a direct and voluntary service on the part of Christians and inquirers. They must assume the responsibility for doing this, and the quicker they realize this, the better it will be for the evangelizing of the masses of the people who are as yet untouched and unevangelized. It is amazing how quickly they can learn if only given a chance. They need to learn the secret of perfect trust in our Master.—Rev. O. Braskamp, China.

### Camping in India.

Having just returned from a camp at Koy-Yalagudem, we send this report of our experiences.

The erection of the temporary camping quarters, a large thatched shed with walls of wattle and mud, divided into rooms to be occupied respectively by ourselves and our Indian helpers, has been attended by many unforeseen difficulties, and expense considerably greater than was estimated. The recent hot season has been one of the severest experienced by the present genera-

tion, and with many natives succumbing to exposure to the fierce, hot winds, it was most difficult to procure labor and material, whilst the soil was baked as hard as rock, and was almost undiggable. Then our faithful helper, Gangiah (who is living there with his family), was brought down to death's door with an obstinate fever. However, hindrances were eventually overcome, the large shed erected, and the wattle walls plastered with mud.

We soon found our new quarters were far from providing reasonable comfort, beyond giving us a good roof overhead to keep out the rain that fell daily. The walls at first muddied our hands when we touched them. Afterwards, as they dried, large cracks developed, into one of which we saw a large centipede disappear one evening. Shortly we hope to have them smeared with a preparation of cowdung, and then whitewashed.

Not a door had been put in, and our rooms had been a happy refuge from the wet for straying cattle. One night Mrs. Bromley was awakened by heavy breathing close to her, and found some cows hanging their heads over her! Our sleep at night has also been disturbed by the need of frequently rising to chase away cats and dogs raiding our pantry.

We had to put up with the rough soil, of sand and thick dust, which we found teeming with a voracious species of white ants, four times the size of those we have been accustomed to, and great and rapid were their ravages on anything not raised off the floor!

We killed two deadly snakes, and Mrs. Bromley had a merciful deliverance from an enormous black scorpion, as large as my hand and with great claws like those of a lobster. In the dim light she saw a dark object behind a tin trunk, and was going to put her hand down to remove it, but detected its nature just in time. It was a mother scorpion giving birth to a new brood, and several newly-born little scorpions were nestling on its back and under its claws, whilst its vicious tail was curled protectingly over them ready to strike any intruder. At such a time the poison not infrequently proves fatal, whilst in any case it causes unspeakable agony.

A sore discomfort was caused by the new bamboos and thatch breeding tens of thousands of little worms which dropped down everywhere all the time. We were constantly whisking them off our clothes, picking them out of our food, etc. Then at night, as soon as we lit up, flying beetles and large ants invaded us in their hundreds, buzzing and crawling round the lanterns, and making it exceedingly difficult to eat our dinner, as they perambulated over our plates and flopped into our soup.

What has particularly tried our patience is the great difficulty we find in getting work done, such as carpentry and masonry. The workmanship is poor, and yet they demand exorbitant rates, and you never know whether or not they will come to work, or at what time.—E. B. Bromley in "Echoes of Service."

### A Convert in Cuba.

Pellon was a soldier in the standing army of Cuba, wicked, blasphemous, and without belief in God or confidence in man. He was stationed in Santa Clara.

One day walking down one of the streets of the city he noticed a group of men standing in front of a doorway. So he too stopped to see what was going on. Inside the house some people were seated, listening to a man speaking from a platform. Pellon listened also. Presently he was asked to come in and sit through the service, which he did. Little did he understand of what was being said, but one sentence emblazoned itself upon his mind, never to be forgotten, for the preacher had not failed to give it in ringing tones that could not be disregarded:

"Be not deceived! God is not mocked: for whatsoever a man soweth, that shall he also reap."

Pellon did not like those words. They haunted him too much. He did not want to go back to the church, yet something drew him, until the struggle within himself became so desperate that he asked for a transfer to a military post in another part of Cuba, hoping thereby to get away from the words and their message to his wicked life.

But change of environment did not help his tortured soul. After eight months back to Santa Clara he came, and into the services of the Baptist church, a seeker after the God whom he had mocked all his life. In the Berean class he was an earnest stu-

dent of the Word that had struck home its truth to his heart. He was a faithful attendant upon church services, and with keen eyes he watched the walk of the members of the church to see if they were loyal to the Word they professed to believe and the Saviour they professed to follow. Into his heart there came an oppressive sense of the burden of sin upon him, a youth spent in sin for which he could make no amends. Then upon this darkness there finally dawned the light of belief, as patiently, quietly and devotedly the pastor of the church, M. A. Gonzales, led him to look to Jesus for salvation.

Five months after his first application for baptism Pellon was approved by the church as a man whose life before them through the probation time had proven that he was really a changed man. So the soldier of that casual encounter with the Word of God came to enlist definitely as a soldier of the cross.

From a rebel against God Pellon changed to a servant of the Most High. Convinced that he could not stay amid the many temptations of a soldier's life and live as he must now live for Christ, he left the army and became a peddler of tinware in the city of Santa Clara. In Cuba this is an occupation corresponding much to a corner store in the suburbs of our cities. As Pellon peddles his wares from house to house in this great inland city he witnesses for Christ in a most unique way.

It is the custom in Cuba for the merchant to give some trivial article to each customer who makes a purchase. This is called the "contra." Pellon has consecrated this old custom to a missionary purpose. When the woman who has just bought a pan demands her contra, he gravely hands her a small Gospel. If she protests that she has no use for that, he will earnestly say:

"But you do not know the value of it! This is the most precious thing in the world."

Down upon her doorstep he will sit, to show her the exceeding great value of his contra. So is the gospel preached from house to house as Pellon sells his wares to the housewives of Santa Clara.

When Pellon was asked to pose for a picture with his little cart and donkey, he would not be content unless he might have his hands filled with his tracts and Gospels, for, said he:

"This is my real business!"—"Home and Foreign Fields."

## AFTER NEAR EAST RELIEF, WHAT?

Mrs. Minna McEuen Meyer.

Through an arched gateway leading from a pleasant residential street in Cairo the visitor passes into a large yard which surrounds an attractive three-story stucco house known as the Near East Relief Working Boys' Home, of which His Excellency Dr. J. Morton Howell, the American minister to Egypt, is the honorary president. This Home was established a year ago when Mr. Davidson, a Near East Relief worker, succeeded in finding openings in the stores and shops of Egypt's capital for seventy boys, exiled war orphans who had been under the protection of a Near East Relief orphanage in Greece.

Since the small country of Greece generously opened her gates to a million and a quarter Christian refugees from Turkey, there is scant opportunity there for boys now old enough to leave the orphanages to find employment. Consequently Mr. Davidson, whose duty it is to look after the boys at this difficult period of their lives, and who has placed many boys on farms or found jobs for them, went to Egypt and found there merchants and tradesmen who were willing to take apprentices and thus help the boys along the road toward independence. To give to the seventy who then came to Cairo the wholesome environment and the protection which the boys would naturally need the Working Boys' Home was founded. It provided them with clean living quarters, good food, a place for recreation, and a night school where they were aided in learning Arabic, the language which they must use in business. Their earnings above their living expenses were also cared for for them.

A year has passed. The boys have made good in their work. They know the city and the language sufficiently well to make their way in the business world. Now they are asked to find rooms elsewhere in order that another group of seventy may take their places.

Of their graduation day Mr. Davidson writes: "The spirit of the lads who went out

Sunday afternoon in the Near East Relief Working Boys' Home in Cairo, Egypt.

to take up their life in the city was indeed most gratifying. The boys who are now earning enough to be self-sustaining appreciated the fact that it was for other boys who are to undergo a similar course of training. True, they did express feelings of sorrow and regret at being separated from their companions with whom they had lived for several years, and separated from the close contact with the Near East Relief which had taken the place of their fathers and mothers. But their spirit of manhood and their determination to become self-reliant were splendid."

The question is sometimes asked: "Do the boys and girls under the care of the Near East Relief really appreciate what is being done for them?" The expressions of gratitude and love from the boys who were graduated from the Home in Cairo is a definite answer in the affirmative.

Suitable rooms at a price they can afford to pay were found for the boys in the section of the city in which they work. The graduates were given back the money which had been saved for them, and were presented with five dollars' worth of new clothing. Boys who wished were permitted to buy from the Home a bed, a mattress, and a pillow at a cost of 50 piastres each, which was far below the value of the same. An invitation was extended to all the boys to return to the Home for night schools, social entertainments, and Sunday dinners.

## THIRTY-FIVE ADOPTED DAUGHTERS.

Mrs. J. C. (Florence Hedleston) Crane.

It has been almost fourteen years since we first landed in Korea and found ourselves the youngest members of a new station, Soonchun. We had been there just one week when Miss Dupuy opened the doors of the Girls' School down town in a native house. I was asked to help her in the school, but when she found I had had so little experience I'm sure she wondered why I was there. But she did risk giving me the drawing classes, and so without one word of Korean I could call my own and in heels much too high for rocky Korean streets I made my way to the school, say-

ing over and over as I went, "Let's draw a flag!" and several other necessary bits of this strange new tongue.

Well, our efforts certainly did not make any additions to art, either Eastern or Western. Weeks passed, and it seemed such a waste of time,—these girls needed so much, and I was giving so little.

We began to hear of industrial work being done in older stations. I had vague ideas as to just what "Industrial Work" was, but my wits began to work in the wee hours of the night, and the Soonchun Button Factory was the result. Some fifteen needy girls were enrolled, and we embroidered and mounted buttons by the hundreds and the thousands. More girls were admitted into this Industrial Department, and a room in our home was used as the workshop. Countless bags and table mats have been embroidered, bushels of kerchiefs made, and trunkfuls of lace.

It was easy to plan and make pretty things, and the girls were so happy over their work, but to dispose of our wares ten thousand miles from our possible customers, that was the big task! Of course there was also quite a bit of loss and waste of materials training even skillful Korean girls when they were only twelve and fourteen years of age. Then it was that Mrs. Vance of Waynesboro, Virginia, came to solve the problem of selling our handiwork. She is such a blessing to us, and has lifted our load in a wonderful way.

The years have passed, and with three little Cranes to claim much of my time and strength, and with thirty-five adopted Korean daughters that I feel so responsible for, spiritually, physically, morally, and perhaps most of all, financially, it is little wonder that just before we left our station last June I was informed by two whose rights I dare not question (my husband and my doctor) that never again would they consent to my undertaking the industrial work unless some real financial aid could be found. And now letters come from Miss Bigger, in charge of our Girls' School, saying:

"How many additional girls can you take in the Industrial Department this fall,—so many worthy calls are coming to us?"

Can you see my problem?

We pay cash for all materials we buy, and my girls' needs must be met by the calendar, even though checks from America may come months apart. Missionary pocket books are not always able to fill in these gaps!

We have a lovely industrial room now in our new school building, so well heated and lighted, and the girls sing as they work. We only admit to this self-help department those who could not be in our school without aid,—so many little cast-off widows still in their teens, and girls from our country churches, too poor to even dream of an education otherwise.

The industrial work is never put on our school budget, but we do at times receive gifts from some of our interested friends, often just when our future seems most impossible. Our work costs some $2500 a year, and we have made this by our wits, skill and plenty of good hard work.

Our last project was the Korean dolls. We have made and sold 56,000 of these little paper figures, and they have found their way into almost every state in the Union, to Canada, to several European countries, and all over the Orient: and they have made many friends.

We are on furlough now, a normal one with operations and all the other usual things and some unusual ones, but it's hard to enjoy even the good things that are ours here at home while thinking of the work back across the waters.

Again the wee hours have helped me, and I have a new plan for my work. It is to have friends adopt my daughters at $30 a year. This little sum, with the work a girl can do in our Industrial Room, will make it possible to keep one girl "off at boarding school" for a year! Can you imagine a more worthwhile way to use just $30? When you adopt one of my nice daughters you will be sent her photo, and something of her history, and receive letters from her, and in this way seal the love and interest of our American and Korean friends.

We have some ten girls adopted already, and ten more sure. Who will take another of my daughters? We could make places for fifty girls—if you will help us!

Present address—University, Miss.

# ADORNING THE DOCTRINE.

In a rapidly revolving body there is developed a force expulsive in character, tending in a direction away from the center. This is designated centrifugal force by physicists. There is another force whose influence is the opposite. This is known as centripetal force. Its influence is towards the center. Perhaps as good an illustration as any of this force is to be found in the whirlpool.

It is not alone in the realm of nature that these repulsive and attractive forces are found. They are analogous of tendencies within the Christian church. Here too centrifugal and centripetal forces are being exercised, repulsing and attracting. The church's centrifugal forces are represented in part by those who by their spirit do not commend the gospel of Christ. Sad is the fact that often these people proclaim themselves conservators of evangelical truth, and indulge only too often in bitter attacks upon those whom they adjudge "unsound." They seem to forget that again and again in the teaching of Christ he warned against the spirit of censorious judgment of others, and that what was in his estimation the most dangerous heresy was the harboring of a wrong spirit.

If it simply meant that they themselves were thrown out of the church by the impetus of their unchristian spirit it would be a tragedy, but what is even more serious is that they repulse many who should rightfully be within the membership of the church. One has only to enter into conversation with the thoughtful young men and young women of the day to find that it has been the influence of these centrifugal forces of intolerant bigotry and Christless Pharisaism which has been the repelling factor in many lives in respect to the Christian church.

The New Testament makes much of the spirit in which truth is held. Saint Peter insists that above all things the early Christians should have fervent charity among themselves, while the writer of the Second Epistle of John insists on the truth being held in love and emphasizes that it shall be held in righteousness. It is natural that those things which men count most dear and sacred should be tenaciously maintained, but that is not a ground for bitterness of spirit towards others who do not see eye to eye with them.

But if there have been repellent forces, one thanks God for the memory of the many great souls who are truly centripetal powers within the church. While it is true that you cannot coerce intelligent youth in their thinking, in which they must be independent if sincere, there are other means of commending spiritual truths to them where the didactic method fails. Saint Peter speaks of "adorning the doctrine of God our Saviour." Abstract truth is not appealing. It is as truth is adorned by some human personality that it commends itself to others. And it is the man or woman, young or old, whose relations with others are characterized by Christlike graciousness, a spirit of loving thoughtfulness, and humility, who is a centripetal force. Their example challenges to emulation, and youth seeks to discover the secret of their life, which, when found to be relationship to Jesus Christ, makes him the object of their own desire.

# DAN CRAWFORD'S CROWNING MINISTRY.

## W. R. Moody.

It was in 1913 that I received a letter from England, advising me of the deep impression created by the visit of a missionary from Central Africa, who had a marvelous story to tell of his work in the land where Livingstone had labored. Everything about the man seemed to be unique: extraordinarily talented, a gifted linguist and scholar, a man of wide reading, and withal, a peculiarly winsome personality. Such was Dan Crawford.

It was intimated that he might possibly visit America, and in that event my informant thought he would be appreciated at Northfield during the General Conference. I wrote, therefore, to the address given me, extending an invitation to Mr. Crawford to come to Northfield in the event of his visiting America, and somewhat to my consternation I received a cable first that he would come, and subsequently a letter to the effect that he would not only

plan to visit the August conference, but would place himself in my hands for such appointments as I might make for him throughout the country.

He came to Northfield, and spoke frequently during the August conference that year. So completely did he captivate his hearers that he was overwhelmed with invitations, and the projected visit to America extended through the entire winter, until his sailing next April for Australia.

The experiences of that winter are memorable, for contact with Mr. Crawford himself was a rich privilege. Day by day he wrote me of his meetings in different places, and of unexpected and extraordinary receptions, sometimes under most unusual circumstances. On one occasion he was to fill an engagement in one of our large universities. He suddenly found himself on the train for his destination having forgotten to provide himself with the necessary funds, and not having a ticket. Crawford could do the most unusual things without giving offence. On this occasion he took a survey of the car in which he was traveling, and picked out a man whom he thought he might accost, and then frankly stated the case to him, introducing himself and saying that he needed a hundred dollars. The response was almost as surprising as the request, for the man replied:

"How extraordinary! At this moment I was reading a report of your service last night, and shall be glad indeed to assist you in this matter."

He had recognized him from the picture which the paper was carrying of Crawford himself.

In social intercourse Crawford was even more interesting than on the platform. It was surprising how one who had immersed himself in Darkest Africa could have to such an extraordinary degree retained his interest in scholarship, and kept abreast of modern thought. If the subject turned on philosophy he could keep up his end with those who had followed the course of modern thought in the homeland. Again, it was interesting to hear him dispute on some fine distinction in Greek with the best authority on New Testament Greek in America. His retentive memory enabled him to recall readily classical quotations of schoolboy days.

The last time I saw Crawford was on Christmas Day, 1913. His engagements had kept him until Christmas morning, when he arrived at Northfield, with careless indifference to his own needs, unprepared to meet the rigors of a New England winter. He spent the day in happy Christmas festivities, entering wholeheartedly into the joy of children, and taking a late night train he continued his journey to Montreal, where again he was making known the needs of those people for whom he so joyously gave his all, even his life.

When Dan Crawford went into Central Africa he found a people plunged in heathen darkness, idolatry, spirit-worship, slave-raiding and trading, sensuality, and, not far from Luanza, even cannibalism holding the field. Secret societies with gruesome rites wielded their power and held sway over the people. Satan received homage from his worshipers as "Chief of the Spirits." Witchcraft and witchburning were the rule, mutilation the punishment frequently meted out to defaulters. Nowhere was the name of the Lord Jesus even known.

At the time of his funeral last June here were the sons and daughters of these same people, a big crowd of them, mostly Christians, met in quiet, subdued sorrow to record their debt to the one who had passed away. There was a note of praise that Mr Crawford had lived to see these terrible things give place to the gospel, to decent government, and to a measure of civilization. He left behind him several thousand believers in the Lord Jesus Christ who mourned the passing of their "Elder."

Dr. Laws of the Livingstonia mission knew and appreciated Dan Crawford and his work. Regarding his translation work Dr. Laws wrote:

"He had great linguistic ability. In addition to Latin, Greek, and Hebrew, he knew well and could speak fluently several European languages. He was master of ten native languages between the west coast and Lake Mweru, as well as Swahili, and especially the Luban language, which was his great study.

"His magnum opus has been the translation of the whole Bible into the Luban

The first straight, wide village street in Katanga. Luanza led the way in this as in other hygienic matters, under Dan Crawford.

tongue spoken over a large part of Belgian Congo. His first tentative editions of two of the Gospels were printed at the Livingstonia Mission Press. Soon after that Mr. Crawford came himself to Livingstonia to see the whole of the New Testament printed at the cost of the National Bible Society of Scotland. What he saw of the results of having many readers of the Scriptures in the Livingstonia and other missions led to Mr. Crawford becoming an enthusiast in the establishing of Bible schools."

In addition to Bible translation Mr. Crawford wrote good hymns in Luban, which are also in great vogue all over the country. He tried to adapt native melodies to hymns.

Greater significance attaches to this literary ministry when it is realized that at that time the natives had no newspapers, story books, or literature of any kind apart from the New Testament, it being the only book printed in their language. It was a memorable day when those Central Africans stood around the first consignment of New Testaments, and read from a book printed in their own language.

It is a pleasure to state that friends in Great Britain contributed over £2000, as a memorial tribute to Dan Crawford, to provide for the printing of his translation of the whole Bible. This is being undertaken by the National Bible Society of Scotland, and it is hoped that copies will be available this year.

Mrs. Dan Crawford, with Dan's nephew, Dr. George Edwin Tilsley, and other associates, is bravely carrying on the Luanza mission. We wrote Mrs. Crawford for definite information upon several matters that we thought would interest our readers. Here are the questions and answers:

Q. What is the cost of a native worker for a year?

A. "His maintenance varies somewhat according to the place he is working in. The minimum help he receives is $20 a year, but in districts near mining centers this sum has to be doubled, due chiefly to the high cost of native food."

Q. What does one Luban Testament cost?

A. "We purchase our Luban Testaments from the Bible society for 2/- each. I cannot say what the whole Bible will cost. Of course we cannot charge natives what they cost."

Q. What would be the cost of establishing a Bible school and maintaining it for one year?

A. "Two kinds of Bible schools have been built here. In strategic centers we have well built brick schools costing $125 complete with doors, windows, seats, etc. In

the villages and hamlets we build mud and wattle Bible schools, costing from $10 to $20 according to size. These do not last more than four or five years, owing to the ravages of the white ant.

"Thus a good brick Bible school costs $125 for building, $20 for teacher, $15 for books, slates, and other supplies: total about $160.

"These low figures are due to the present value of the franc. As it rises in value the cost will increase.

"I believe that Mr. Crawford when in America told inquiring friends who expressed a desire to help that $500 would build and maintain a brick Bible school for several years, until the growing church in that district, which he trusted God to form, would become self-supporting. Rejoice with us that this is now true in some of our long-established schools! The churches in these districts delight in sending forth their own evangelists.

"The work of the Bible schools covers a vast distance. Some of these outposts of Christ are 20 days' journey away from the mother station. Little lights in the surrounding darkness, each school tended by a teacher-evangelist conducting simple daily services and teaching the natives to read God's Word for themselves. Thank God there is as yet no other literature! Great has been our privilege in being first here with the message of our king. Rome is following fast. The best antidote is a Bible in each hut. Hence our yearning desire for a reading population, hence our eagerness for more and yet more Bible schools."

It is indicative of the spirit of these pioneers that in the face of personal sorrow and loss, in a time when their faith is being tested, and the weight of heavy responsibility rests upon them, the dominant note is still one of cheerful service. Here is the text which Mrs. Crawford writes us she has taken for her New Year motto: "Let all those that put their trust in thee REJOICE!"

If one should ask the secret of Christian missions, we would reply that it is to be found in the spirit which in the face of overwhelming difficulty and trial yet finds in service the note of triumphant joy. Such is the spirit in which the wife of our noble friend is carrying forward his work, and it is a privilege for the Christian public to support her most generously in her labor of love.

We shall count it a joy to receive and transmit any sums that our readers are willing to invest in the crowning feature of Dan Crawford's missionary service, the whole Bible in Luban and the Bible schools to make it known in needy central Africa.

# HELP FROM BEYOND THE HILLS.*

Rev. George A. Buttrick.

*I will lift up mine eyes unto the hills:*
*Whence cometh my help?*
*My help cometh from the Lord,*
*Who made heaven and earth.*
*Psalm 121. 1, 2.*

For those whose joy it is frequently to have been here certain words come promptly to mind when we think about Northfield: "I will lift up mine eyes unto the hills." These words come to mind not principally because of these wooded hills, this wide valley, and the loveliness of a winding river (though these things are a sheer delight), but because in this place we have discovered certain mountain tops of Christian experience which have enabled us to ask the question, "Whence cometh my help?" and to make the answer: "My help cometh from the Lord, who made heaven and earth."

"Whence cometh my help?" The cry is as old and as new as life itself. We are creatures of need, nor will a strong man or woman be ashamed to confess it. There are moods when in our sufficiency we may vow in the words of Henley's "Invictus":

> Out of the night that covers me,
> Black as the pit from pole to pole,
> I thank whatever gods may be
> For my unconquerable soul.

But there are other moods and equally true when we ask as the disciples asked: "To whom shall we go?" This is the age of the

* Northfield Young Women's Conference, 1926. Mr. Buttrick is a Presbyterian minister in New York City.

self-made man, and of all windbags the self-made man is the funniest. He need not advertise the fact of his own creation: the shoddy product proclaims the manufacturer. Meanwhile the man in whom wisdom abides will find himself constantly saying: "It is he that hath made us, and not we ourselves." "There is always something given to our hand," writes Stevenson, "even if it is only our fingers."

The amazing scientific prowess of our generation is blinding us to our own comparative impotence. Yet the impotence remains. What if we have found ether waves, and by means of the radio can catch the sounds they carry? The ether medium is not our creation, and sounds followed these same mysterious journeyings before Abraham was born. What if by touching an electric button we can straightway summon a brilliant light? That is possible only because a voice brooding over chaos said "Let there be light," and there was light. We cannot yet command the rise or the set of the suns, or drive the stars away like a flock of sheep. We cannot yet reverse the order of the seasons, or stop the spinning earth. "Which of you by taking thought can add one cubit to his stature?" We can still find room for humility.

There is a mercy in experience by which at times the sense of our dependence is brought rudely home. Some microbe finds lodgment in our body, and by that microscopic enemy our pride is shattered. From a sick bed we survey our flimsy body and the feverish scramble of the world in which lately we played our part, and the words of Burke spring to our lips, "What shadows we are, and what shadows we pursue!" Or death thrusts his bony fingers through the curtain of our routine life and snatches away some loved companion as though by the hair, and we are appalled with loneliness and mystery. Or temptation comes tricking out the unrighteous path in false colors until goodness seems a dull and stupid folly, and after temptation's painted lie is believed remorse comes eating the heart out with sin's secret shame. Only fools and blind will journey far boasting their strength. Others will cry aloud, "Whence cometh my help?" Huddled in our little sandbank of a planet, the sea of birth's

Rev. George A. Buttrick of New York.

mystery and death's mystery rolling in on either side of us, the storms of earth beating down upon us, we plead for assurance that underneath us are some everlasting arms. "Whence cometh our help?"

Even at its most fortunate life is not secure. It was to a comfort-loving and comfort-possessing audience that Carlyle flung his question: "Will all the upholsterers and confectioners in Europe undertake to make one shoeblack eternally happy?" He knew (for not in vain had he studied his own nature,) that though every delicacy earth contains might be brought to the table the soul would still be hungry and athirst. Ultimately that is why you come to Northfield, that the soul within you may be fed. You know that the plains of this world, however prosperous, cannot satisfy. You are like this exile-psalmist (supposing him to be an exile): the level fields of Babylon were rich with vines and fig-trees, the walls of Babylon were fifty miles around, the palace at Babylon was as large as all Jerusalem, yet he craved the hills. The plains bred blindness, the miasma of greed and the fever of passion. He knew he was lost unless some cold mountain wind came to sweep clean the streets of his life. Of a truth the whole art of daily conduct is in this word: "I will lift up mine eyes unto the hills."

Let me speak to you of the hills to which you should be able to look during this week at Northfield!

THE HILLS.

There are, first of all, the hills of nature.

Have you ever noticed the close association of Bible history with mountains? The law of Moses was given on Mount Sinai. Elijah confounded his enemies on Mount Carmel. Jesus preached from a mountain top, and on a mountain he was wont to spend the whole night in prayer. He was transfigured on Mount Hermon, wept in agony on the Mount of Olives, and was crucified on the hill of Calvary.

This linking of mountains with the discovery of God is no accident, for there is mystery, height, and depth calling to the human spirit from the hills. The plain fact is that there is hardly any great leader of mankind who has not spent many months in intimate companionship with nature. Ransack the pages of history as you will, almost every hero will prove the truth afresh. Moses had his desert of Midian, and Elijah his cave in the cliffs. Jesus was born in a village, and even in the midst of a crowded ministry would say to his disciples, "Come ye into a lonely place and rest awhile!" Paul after his conversion spent years amid the sands of Arabia. Mahomet had his mountain refuge where he learned his message, "God is great, God is near!" Lincoln came from solitude to his throne. In the calm which spreads itself beyond the noise of men these prophets found their education.

I shall not soon forget spending just one day in the village where William Wordsworth was well content to spend most of a lifetime, with its vivid green of meadow grass, its streams falling in merry tumult over the rocks, its little lake, which great mountains used as a mirror.

Education may continue to neglect a truth which every great soul reiterates,—it may continue to ram knowledge in, instead of drawing the best nature out,—but religion cannot afford to neglect it. In a world which is increasingly noisy we must make a sanctuary for our spirits.

I know a minister who once tried vainly to write a sermon on an ocean liner. Every minute the fog-horn hooted, or a group of bridge-fiends broke into raucous laughter, or the orchestra burst into a bedlam of what was supposed to be music, until the fog and the racket crept into the very ink on the page.

This planet-ship is rapidly making peace as difficult as that ship of man's making. We conjure noise even out of the still air to disturb our neighbors. All the more reason why we should keep inviolate those times when we may "lift up our eyes unto the hills," when the soul within us may have chance to speak. Not from nature shall we receive our strength. The hills and the lake do not heed, nor do they hear. We may weep our eyes out, but the stars will make no answer. Nevertheless the vastnesses of the created world and its silence suggest the "presence" whose dwelling "is the light of setting suns," and we discover ourselves saying: "My help cometh from the Lord, who made heaven and earth."

Again, there are the hills of human experience.

It was not to a pile of rock that this psalmist turned, but rather to the exaltation of spirit with which in past days that mountain had been linked. The hills of the Lord were in his soul.

John Masefield has a poem called "Biography," in which he protests that his life story can never be a list of dates and facts, but will be to him the record of his "golden moments." He begins to name them:

> That curlew-calling time in Irish dusk
> When life became more splendid than its husk.

City life, he declares, has been "his prison," just as the psalmist felt himself choking on the wide plains of Babylon.

> London has been my prison; but my books,
> Hills and great waters, laboring men and brooks,
> Ships and deep friendships, and remembered days
> Which even now set all my mind ablaze.

These had been his true biography, and in the strength of these mountain experiences he frames his philosophy:

> Best trust the happy moments! What they gave
> Makes man less fearful of the certain grave,
> And gives his work compassion and new eyes.
> The days that make us happy make us wise.

By "happy days" he means clearly those occasions in his soul's history which climbed above the routine path like shining peaks.

Most of us do not possess Masefield's power of expression, but we all know times in our seemingly drab record when an altar

was erected on a high hill whereat we worshiped. The art of living comes as we learn to lift our eyes constantly to those heights, and as Masefield says, "trust" them.

Let me tell you exactly what I mean!

When you have left Northfield and are living again the "ordinary" life, temptation may come, but you can say to temptation:

"I know you through your mask. There was an hour at Northfield when a radiance burned and my eyes were cleansed, and I knew what temptation is and what truth is; and I mean to keep the faith."

Suppose that when doubts come you should turn upon your doubts and say:

"The mists are all round about me, but there was a mountain top there at Northfield when in the hush of music or in the tenderness of prayer I beheld the light that never was on land or sea; and I will not believe that mist is the truth. I will wait until the mists unsettle and the light dawns again. I will trust my mountain top experience."

Suppose that when the worldly spirit begins to inveigle you you should say:

"Oh, yes, the mad scramble continues! We must have more things and more things and more things. The motto of the world is still flaunted, 'Nothing succeeds like success,' though in point of fact nothing fails so often as success. But there was a mountain top experience at Northfield when I saw clearly that the world passeth away and the lust thereof, but that he who doeth the will of God abideth forever."

I hope that these mountain top experiences will be yours while you are here, and that when you have gone you will learn to say,—for half the philosophy of life is in the saying:

"I will lift up mine eyes unto the hills, and I will trust them!"

There is one other hill of which I wish to speak: the hill of Jesus.

Jesus died on a hill. Jesus lived on the same hill. The life of Jesus was Calvary, just as the death of Jesus was Calvary. Calvary would have had no meaning for us as a death had it not been the consummation of sacrificial life. Calvary dominates the whole countryside of human experience.

I wonder how many of you here have taken the journey from San Francisco to Portland, Oregon? Those who have taken that journey will remember that off on the right in the distance there is Mount Shasta, its peak in the eternal snows, and that wherever the train runs the mountain is there, inescapable, grand, dominating, and in a sense redemptive. The life of Jesus is after that fashion. Wherever our life's journey may run, there is Jesus. He dominates our birth, because he was born of Mary in Bethlehem. He dominates our toil, because he also worked at a bench. He dominates our temptations, because he was tempted forty days and forty nights in a wilderness, beyond the realm of flowers. He dominates our sin, because he died for our sin. He dominates life like some saving mountain. We cannot forget him if we would. During the hours of the day we keep our eyes down on our gold until we become as metallic as the gold. We keep our eyes down on our documents until we become almost as arid in spirit as our documents. We keep our eyes down on the furrows until we become as dead as the clods that line the furrows. But we never quite forget the mountain! We lift our eyes, and there it stands, the wonderful, eternal mountain fact, its head in the snows of purity, its lower slopes in the green of tenderness, and strong enough to withstand every assault and storm. "I will lift up mine eyes unto the hills."

You came to Northfield that you might see Jesus. Not that you might argue about him, not so much that you might talk about him, but that you might be quiet long enough and suffer the knowledge of yourself long enough to look at him. You came to Northfield that you might look at him so steadily for the space of a week as to find him afterwards imprinted on the retina of your eyes, so that when you leave Northfield you might see everything through the image of Jesus.

I wonder if I have made you understand why it is that those of us who have been often in this place find these words coming constantly to mind:

"I will lift up mine eyes unto the hills:
Whence cometh my help?
My help cometh from the Lord,
Who made heaven and earth."

# YE SHALL RECEIVE POWER.*

## Rev. James I. Vance, D. D.

This morning I want to speak to you about that thing which will solve your problems, which will make your ministry as a preacher or as a personal Christian worker successful and fruitful, pleasing to God and profitable to man.

The eighth verse of the opening chapter of Acts reads: "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

One wonders what effect this statement had on Christ's disciples. It must have surprised them. It may have offended them. It certainly disappointed them. They were pulling at the tether, anxious to be off, and Christ says, "Wait!" He assumes that they are altogether unprepared for the impending campaign, and the preparation he suggests must have seemed to those impatient disciples visionary, if not absurd.

If he had said, "Act, organize," they could have understood it. If he had said, "Advertise, collect funds, and enlist people of influence," it would have seemed natural. But to sit down and wait for an invisible, intangible and mysterious something which he called the "Holy Ghost" puzzled them.

And yet, if they had known more about the natural world, whose forces are so tangible, they would have found it easier to believe in Christ's program for the spiritual world, whose forces are so intangible.

Henry Drummond wrote a book called "Natural Law in the Spiritual World," still worth reading. By that title he did not mean to assume that the spiritual is dominated by the natural, but that God's methods in both realms parallel each other, so that he who understands nature is better equipped to sense grace, and to discover how God proceeds on those sublime heights which are lost to sight. Indeed, the better we understand the natural, the more convinced we are that there is one master mind back of all.

They tell us that if we split matter down to the limit under a microscope, we come upon miniature worlds, with planets and attendant satellites moving around atomic suns on orbits and planes which reproduce in the small what the telescope uncovers in the large.

So religion has nothing to fear from science, and science has nothing to suspect in religion. The God of both realms is one and the same, and he is likely to know God best who allows nature and religion, or science and revelation, to throw light on each other. That is what I hope will take place this morning as we study together this subject.

Professor J. M. Braham, of the United States Fixed National Laboratory at Washington, says that the world is turning more and more to nitrogen as the secret of explosives and the mainstay of food supplies. Chemistry is rapidly becoming the foremost of the sciences. The big nations are conducting intensive research and are spending millions of money in their investigations and experiments.

The men who are leading in this science of chemistry are not agnostics and atheists, but they are men of faith. Dr. Smith, of the University of Pennsylvania, formerly president of the American Society of Chemists, has hanging on the walls of his office the portraits of thirty of the leading chemists of the world. One day he was showing these portraits to a visitor, and in the course of the conversation he said:

"These are the makers of modern chemistry, and there is not an unbeliever among them."

It is your half-baked scientist who finds it easy to deny the existence of a God.

Not long ago a girl, a co-ed in Vanderbilt University, came to me and said:

"There is a young man student in the University who has been talking to me about a book written by a man named Paine, that seems to cast doubt on the existence of God, and I would like you to tell me some things that I could use in arguing the subject with him."

I said: "I suppose you refer to Thomas Paine's 'Age of Reason'?"

She said: "Yes, that is the book."

I said: "The man who wrote it is reported, before he died, to have bitterly re-

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* Northfield General Conference, 1926.
Dr. Vance is a Southern Presbyterian minister in Nashville, Tenn.

gretted having written such a book. Say to your young friend that he should be patient with himself, and not take his doubts too seriously! After he has lived longer and learned more and seen more of life, he will probably find it more difficult to deny the existence of God."

The world is searching for nitrogen as the source of power in explosives and as the secret of fertility in the soil, and so as something that is back of the food supply of the world. Not long ago, in conversation about farming with Dr. Morgan, president of the University of Tennessee, he said that there is only one problem in farming, and that is growing a clover crop. If a farmer can grow a clover crop he can grow anything, because clover is a nitrogen crop. And so POWER and SERVICE are the two things back of the world's quest for nitrogen.

Is there something in the spiritual world that corresponds to nitrogen in the natural world? Is there something to which the world must turn for power and service if it is to destroy the forces of evil and establish the kingdom of Christ?

There is, and it was of this spiritual nitrogen that Christ was speaking when he said to his disciples

"Ye shall receive power after that the Holy Ghost is come upon you!"

There are two supreme needs for the church if it is to bring this lost world back to God. The first of these is power. That is what Christ promised those puzzled disciples, who were disposed to balk at his program.

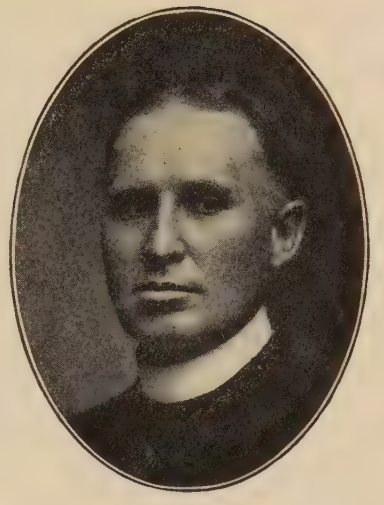
### POWER.

He said to them: "Power! You do not have it now, but the day is coming when you shall have it, when the tide will turn your way, when the mighty will tremble at your message, when principalities and powers and the rulers of the darkness of this world shall surrender, for you shall have power."

What a word to stay failing courage and to stir life beneath the ribs of death!

Jesus did not promise his church influence, although the church has often mistaken influence for power. But the church never had much influence until it began to cringe before the time-serving world.

Christ did not promise the church wealth,



Dr. James I. Vance of Nashville.

although the church has often preferred wealth to power.

Christ never promised his church numbers, although the church has worshiped statistics with an idolatrous admiration of crowds.

Christ did not promise his church education and culture, although the church has become swollen with pride over the acquisition of these things.

Christ promised his church something better than all these put together. He promised power. Power is the big asset. The nations that have power are the nations with a future. The nations that possess power are the nations that rule the world.

The size of that factory out yonder is the size of its power; not the size of its plant, not the size of its machinery, not the number of its workmen, not its raw material, not its transportation facilities. If you want to develop the factory you have got to develop the power plant.

The same thing is true of an individual. The size of a human life is the size of its power: not the size of its culture, not the size of its position, but the size of that strange thing we call power.

The same thing is true of the Christian church. And so one of the supreme needs, if the church is to bring the lost world back to God, is power.

### SERVICE.

The other need is service. Jesus made

service the measure of greatness, and the world has sufficiently adapted his standard to see that there is nothing great that does not serve.

Jesus himself said: "I am among you as one that serveth."

When the present king of Great Britain was crowned, the sermon in Westminster Abbey was preached from that text, "I am among you as one that serveth." That is enough for the head of the great British Empire.

A visitor who was present at the coronation exercises, a commissioner from Australia, says that when he was returning to his hotel from one of the functions he became lost in the city. In the early hours of the morning he found himself down in a narrow street in a slum section, and as he walked down the street he passed by a house on whose stone step sat a boy and a girl. The lad had taken off his coat and wrapped it around his little sister to protect her from the chilly air of the London night.

There it was again! Whether under a king's crown or under the ragged jacket of a street waif the greatest thing in this world is service. It is not what we do for ourselves. It is what we do for others.

The business of the church is to witness, but the church tells its testimony by service. The church that does not serve is worthless as a witness.

If the world is to stop and listen, the church must do something more than graft on society. It must do something more than entertain, for men soon tire of play and cast their toys aside.

It is the church that goes out into the highways and hedges and down into the slums, the church that binds up the brokenhearted and that comforts the sorrowing and ministers to the needy, the church that visits the fatherless and widow in their affliction, that will never lack for an audience. There are churches that have starved, rather than fed, their constituency. They have created slums where wretched humanity, steeped in ignorance and soaked in crime, burrows, and where souls in bondage, when they think of the church at all, think of it with fear and not with hope. Such churches do not represent Jesus Christ. They defame him. If the church is to interpret Jesus it must gird itself with a towel and wash the disciples' feet. It must cleanse the stain of sin. It must pillow with rest the weary heads and the more weary hearts of the famished and the spent. It must open mercy's door to those who come, sin-stained, from the far country. It must show that there is not a lonely life left on time's long shore that God has forgotten. Indeed, it must build a kinder and a better world, for only the church that makes this life worthwhile can ever make heaven a surer heritage.

These are the two supreme needs for the church if it is to bring the lost world back to God. How are they to be achieved? Christ tells us in this verse which I have quoted:

"Ye shall receive power after that the Holy Ghost is come upon you!"

### The Secret of Power.

The Holy Ghost in the life of the believer is the secret of power. Power is not something that is created: power is something that is bestowed. We discover it, we develop it, we learn how to use it, but we do not create it.

There is power in electricity. We do not create it. It was there all the time. We discover it, and we learn how to use it, and how wonderfully we are using electricity today!

There is power in the river yonder. We do not create the power: we discover it. We impound the waters, we build a dam, and we use some of the power of the river, although not all. There is power there that is never used. Some day the river leaps over all barriers and goes on its way shouting, "Catch me and tame me if you can!"

These wires that are strung along the land carry so many thousand watts of power, but they tell us that when the storms of heaven break an amount of livid power leaps and quivers along these wires which, despite all insulation, cannot be measured.

So it is with the power of the Holy Ghost. We do not create it, but we discover it, and we learn how to use it. Not all, to be sure: there is a vast reservoir of power there that we never harness. Do not imagine for one moment that your little task can break down the wire!

Christ did not promise the church machinery. I think today the church has gone

daft on machinery. It is organized. It is over-organized. It takes so much power just to run the machinery.

We have wonderful system. We have what we call a budget. In many of our churches a budget is good as far as it goes, but there is no dynamic in a budget. A budget is not a method to get, but a method to disburse.

Christ never promised his church machinery. The only machinery it needs is a surrendered life, living clear of known sin. And with a surrendered life you are ready to receive the Holy Ghost. You do not have to beg God for him. All you need to do is to receive him.

The world hails and acclaims every new discovery of nitrogen, but you do not need to search for the Holy Ghost. The mines of spiritual nitrogen are wide open. The power is there at our disposal. Think of harnessing omnipotence! It is nothing short of that. Think of throwing a switch that would release all of the electrical power in the world! Think of throwing a switch that would release all the power in all the rivers of this planet! Well, all of that would be as nothing in comparison with the power that Christ released when he gave his church the Holy Ghost. Church of the living God, why hold back?

It is easy to lift when the power is on. You have seen those electric cranes in factory and railroad yards. Here is a truck with four or five tons of weight on it. It is run under the crane. A wire rope dangles above it, and the hook fastens to the weight. Then the power is thrown into the motor, and that hook lifts five tons of weight as easily as I would lift a hymn book. That is what man is doing with electricity.

Think of what God can do with a surrendered life! It is easy to lift the ship off the rocks when the tide comes in. It is easy to lift the sinning world to God when the power is on.

It is a wonderful thing to pack nitrogen into a shell until, when the power releases, it tears down the fortifications of the enemy. But it is a vastly more wonderful thing to imbue human life with the Holy Ghost until, when the power releases, hell's foundations quiver and the hosts of darkness flee.

### The Secret of Service.

The Holy Ghost is also the secret of service.

The sort of service the world needs is that which ministers the bread of life to the hungry soul. The church has gone only a short way into this work with education and humanitarianism. Its big task is away beyond that. Man has physical needs, to be sure, but man is essentially a spiritual being, and his big needs are spiritual. He needs vastly more than bread and information. He needs love and faith and hope and salvation and heaven.

The kind of service the world needs is that which convinces sinners of the reality of Jesus Christ as a Saviour. It is not enough to build fine churches and magnificent cathedrals, and preach eloquent sermons and recite impressive rituals and have impressive music. Somebody must be convinced, and unless there is conviction and conversion it is all a huge sham. It may be a lodge in the forest, it may be a mission hall, it may be a street corner, but if there is real witnessing, there will be conviction and conversion, and Jesus will see of the travail of his soul and be satisfied.

Our testimony becomes convincing not in proportion to what we say, but in proportion to what we are. It is not how long you pray, nor how loud you preach, nor how eloquently you proclaim. It is the fruit of the Spirit in your life that makes your testimony convincing. The fruit of the Spirit is love, joy, peace, longsuffering, goodness, faith, meekness, temperance. Thus, you see, it is the Holy Ghost fertilizing the experiences of the believer and producing the fruit of the Spirit which enables the believer to minister the bread of life to a hungry world.

The Holy Ghost clothes us with power and equips us for service. The promise was fulfilled at Pentecost. What a scene was there! These men and women, with their lips aflame because of the baptism of the Holy Ghost, went out to proclaim the message of the gospel, and on their lips this gospel story climbed over the Lebanon mountains, and swam the Hellespont, and spread through Greece, and conquered Rome, and filled the world.

The promise has never been withdrawn.

Acts 1.8 has never been repealed. What Christ promised to the first century he promised to the twentieth century. What he promised to Asia Minor he promised to America. What he gave to those disciples on the slopes of Olivet he would give to the people here in Northfield.

There is no such thing as a monopoly of God, a monopoly of power, a monopoly of anything. We sometimes imagine that we are essential. We are proud of our place in the world, as a nation and as a race. We call ourselves Anglo-Saxons. We are white people. We are Nordic, and we say sometimes, as goes the white race so goes the world. We would do well to turn the pages of history, and to investigate what is going on in other nations. No nation has a monopoly of anything. Take a single realm of human endeavor, like that of astronomy! Copernicus was a Pole. Descartes was a Frenchman. Galileo was an Italian. Newton was an Englishman.

God meant life to be democratic. The nation that is going to do most to bring this lost world back to God is not the nation with the whitest skin, or the richest culture, or the oldest civilization. It is the nation that capitalizes spiritual nitrogen, that is best equipped with the Holy Ghost.

When will the church believe its creed as sincerely as does chemistry? When will religion become as sane as science? Think of what is going on in the world around us today in the factories and farm fields, where the tractor has taken the place of the old-fashioned plow, and machinery has become a substitute for muscle, worn-out, weary and wasted. When will the church turn on the power? The world is waiting.

Dr. Charles R. Brown says that the ultimate forces of society are always spiritual. It is not the machine: it is the man who handles the machine. It is not the knife: it is the hand that holds the knife. In the hand of a surgeon the knife saves life. In the hand of a murderer the knife slays life.

The church has wealth. It has numbers. It has influence. It has boundless resources. Whose hand is to hold all these? Christ's hand is reaching for them, when he says: "Ye shall have power after that the Holy Ghost is come upon you."

If the church is to bring this lost world back to God it must get under the old baptism. It must have an apostolic equipment. Oh, for power to witness for the Lamb of God, that taketh away the sin of the world!

# HE THAT IS SPIRITUAL.*

1 CORINTHIANS 2. 15.

## Rev. Henry Sloane Coffin, D. D.

There is no word in our religious vocabulary which we use with vaguer meaning than the word "spiritual." We complain of a certain church, that it does a great deal of useful work, but it lacks spirituality. We characterize a sermon to which we listen as not spiritual. Just what do we mean by the adjective "spiritual" and the noun "spirituality"?

Let us turn to the Bible for a definition, and view it historically!

Go back to the crude period of Israel's history, that Dr. Marcus Dods called "Israel's iron age," the age when the judges ruled, and ask any man in the tribe of Dan to point out to you the most spiritual member of that tribe! Without much hesitation he would say:

"Samson!"

Four times in the relatively brief paragraphs which cover his history it is said that the Spirit of God came upon him. Look at this brawny Hebrew Hercules, with his coarse sense of humor, as when he tied foxes' tails together, fastening firebrands to their tails, and set them loose in the Philistine grain fields, or when he went up to Gaza, picked up the gates of the town, bar and all, and carted them to the top of a neighboring hill for the amazed inhabitants to stare at in the morning; with his sensuality, with his fitful patriotism, now and again espousing the cause of his oppressed fellow tribesmen. Perhaps he would be the last man in all the Bible that you and I

* Northfield General Conference, 1926.
Dr. Coffin is president of Union Theological Seminary, New York.

would pick out as spiritual, yet four times it is said that the Spirit of God came upon him, usually in connection with some great feat. "The Spirit of the Lord came mightily upon him," and he took hold of a lion with his bare hands "and rent him as he would have rent a kid." "The Spirit of the Lord came mightily upon him, and he went down to Ashkelon and smote thirty men." The Philistines captured him and bound him with ropes, and "the Spirit of the Lord came mightily upon him, and the ropes that were upon his arms became as flax that was burnt with fire." He found a jawbone of an ass, and took it, and slew a thousand men.

What place would we have in a spiritual institution for a man like Samson? We might use him in the Young Men's Christian Association as the physical director, but I think the board of managers would question his spirituality when he came up for appointment. He would be an excellent hero upon the athletic team of some of our schools, but what parent would like to have his boy under the "spiritual" influence of Samson? He might be used as the doorkeeper of a rescue mission, where obstreperous persons had to be summarily dealt with, but I think those who managed the mission would think Samson was a fit subject for conversion.

In the founding of Israel's religious institutions we find a man who is conspicuously spiritual:

"And the Lord spake unto Moses saying, See, I have called by name Bezalel, the son of Uri, the son of Hur, of the tribe of Judah; and I have filled him with the Spirit of God, in wisdom, and in understanding and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones for setting, and in carving of wood, to work in all manner of workmanship."

It is not said that Bezalel had anything whatsoever to do with the conduct of any of the services in the Tabernacle. His spirituality consisted in his taste for the beautiful and in his craftsmanship. One likes to think of this man, who had undoubtedly gained his skill in Egypt, where art was highly developed, as recent discoveries show. He had come, perhaps, to feel that he was cribbed, cabined and confined in the contracted esthetic life of a people whose commandment read, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." That did not give much scope for art. And here, with his esthetic nature craving expression, was the chance in that ornate Tabernacle to give his best for the worship of God, and he gave it, and he came down through tradition as a spiritual man, spiritual in his esthetic life, his taste and his craftsmanship.

Turn to the New Testament, and after the period of Pentecost, which we connect particularly with the outpouring of the Holy Ghost, see a man spoken of as "full of the Holy Spirit," Stephen. You remember the circumstances. There had arisen a dispute about the handling of a dole, a thing that easily makes trouble. The Grecian Jews murmured because their widows had been neglected in the daily ministration of alms. This was a delicate situation, and the apostles said, "Let us choose men of good report, full of the Spirit, and of wisdom!" I think wisdom there means tact. Men of blameless character, whom all can trust, and tactful; and of those chosen the first is Stephen.

Do we connect integrity and tact with spirituality? Many people there are of whom we say, "Yes, he is spiritual, but you must not mind if he does so and so. He does not mean it." Tact and integrity are in the spirituality of Stephen.

There is a great deal more in the spirituality of Stephen. I have always thought there was a somewhat unconscious sense of humor in the sixth chapter of Acts. The apostles said, in a somewhat high and mighty fashion, "We are such magnificent preachers it is not meet that we should attend to the details of administering the dole." But read on through that narrative, and who is the preacher in Jerusalem whom everybody is going to listen to? Not the apostles, but this subordinate Stephen. It is said in the narrative that they were not able to withstand the wisdom and the spirit with which he spake.

Wisdom there does not mean tact. If we turn to the speech which is recorded in the

following chapter we see what the wisdom consisted in. It consisted in scholarship, shown in a splendid grasp of the facts of history and logic, the power to marshal facts convincingly, to prove the Messiahship of Jesus. Put all that into spirituality! Do we connect scholarship and an orderly mind with it?

That is not all of Stephen. You remember the following scene. They dragged him forth from the city and stoned him to death. Stephen, full of the Holy Spirit, looked up and saw the heaven open and Jesus standing at the right hand of God. Insight!

Even that is not all. "Lord," he said, "lay not this sin to their charge!" Forgiveness akin to that of Christ's! You must make the word "spiritual" comprehensive enough to take in Stephen, full of the Holy Spirit.

Turn the pages of the Book of the Acts further to the story of Barnabas, also spoken of as "full of the Holy Spirit." For the first time in the history of the early church Gentiles are coming in, and the apostles are sincerely troubled. Must a man become a Jew before he can become a Christian? That was perhaps the most serious question that confronted the church of that time. Our Lord, after the flesh, and all his disciples, were Jews. Why should not others come in the same way?

The apostles asked a man who had been brought up in a Gentile community, though himself a Jew, Barnabas, whom they thought was familiar with these people, to go down to Antioch. Barnabas went to Antioch and immediately saw—saw what? Well, he might have seen people who upset some of his preconceived ideas of what ought to be. "He saw the grace of God, and he was glad." He did not know any more than the apostles at Jerusalem whether a man ought first to become a Jew before becoming a Christian. That whole question had to remain for a man of much more scholarly habit of mind and much clearer insight than Barnabas. It was Saul of Tarsus, the brilliant pupil of Gamaliel, who first fought out that battle, who won freedom in the Christian church. Barnabas had intuitions that outran his reasoning. If he did not know enough to answer that question, he knew enough to let it alone. "He exhorted them all that with purpose of heart they would cleave unto the Lord," for, says the historian, "he was a good man, full of the Holy Ghost."

There was his spirituality, in that genial, broad, hospitable welcome that he gave to outsiders into the household of the faith of the Lord Jesus Christ!

### Four Types.

How different are these four types that I have placed before you: Samson, Bezalel, Stephen and Barnabas! They are typical of four phases of life that we sometimes divorce from spirituality.

The first stands for the physical. In church history there has been movement after movement of an ascetic character that denied the value of the physical for the life of the spirit. You have it today to some extent in Christian Science.

In Bezalel you have one who typifies art, the whole development of the esthetic life; and again and again in history you find men of religion on one side and devotees of loveliness, beauty, on the other. It is difficult to make that union, and keep it.

In Stephen you have, among other things, the representative of the intellectual life. You find that the intellectual development of man has been frequently divorced from spirituality. It is not often that one can say of the academic faculty in any of our universities today that the professors are profoundly characterized by spirituality.

In Barnabas you have a type of the genial, sociable man,—if I might use the common phrase, the good mixer. That type is often divorced from what we call distinctively spiritual.

And yet here they are, the four types, in the pages of this old Book, spoken of as those possessed of the Spirit of God. What would they make of each other? What would an esthetic character like Bezalel make of the brawny Samson? What would an iconoclast like Stephen, who believed that all temples made with hands were of no value, have made of a ritualist like Bezalel, who lavished his taste and craftsmanship upon curtains and symbolic figures in constructing the Tabernacle? What would Barnabas—well, I think he would get along with anybody. How different they are! What have they in common?

I think they have two things in common. The first thing is consecration. Each man took his gifts and devoted them to the purpose of God as he understood it.

The finest thing Samson could do was to relieve his fellow tribesmen from the oppressive tyranny of the Philistines. He dedicated his strength to that purpose. The finest thing Bezalel could do was to provide an ornate symbolic structure in which the worship of God could be carried on, and he dedicated his artistic talent to that accomplishment. The finest thing Stephen could do was to prove by act and by word the Messiahship of Jesus. He dedicated his life and all that was in him to that end.

The finest thing Barnabas could do was to dedicate his big heart, to fling wide the door and reflect the wideness of God's mercy to wistful seekers.

Each man consecrated his natural gifts. Spirituality is not something which is added to what we already possess. It is dedicating what is ours, and yielding it utterly. Consecration, that is the first element in spirituality.

The second element is inspiration. In these four men their contemporaries saw not just them, but them plus, and the plus was none other than the living God by his Spirit acting in and through them for his purposes.

That brings us to the heart of religion, does it not? One of the things that troubles me most as I go about among our churches is that there are so many Christians who seem to feel that to be religious is to do good. Or you get others who go deeper, and think that to be religious is to be good. Of course, doing good and being good are part of it, but they are ethics, not religion.

Religion starts with being connected with Someone and by that connection being empowered and enlightened and made capable of being vastly better than we could possibly be by ourselves, and doing incomparably more useful things than any of us could do in his own strength or wisdom. It is the connection that counts, isn't it?

That is where spirituality leads to, yielding ourselves and all that we possess to God in the firm belief that there is an open highway between the invisible and the visible, between him and us, and that he gives himself to us, in us and through us.

There is an active side to it, that is, our yielding. You get it supremely in that instance where our Lord comes up to the Jordan, seeing a signal for the beginning of his Messianic work in that great movement, and there dedicating himself, as he puts it, to fulfil all righteousness.

There is also a passive side, the opening of the nature and letting the great tides of God flow in, believing that when we yield ourselves fully he comes and enters and possesses us. According to all the narratives the Spirit of the Lord came upon our Saviour, and he returned full of the Holy Spirit. He stood up in the synagogue at Nazareth and said, "The Spirit of the Lord is upon me, because he anointed me to preach." Consecration and inspiration,—let us not leave out that second factor!

There is something analogous to religious inspiration in our men of letters. If you read the biographies of some of our most distinguished novelists you will find that they have had the experience of being possessed by and made the instruments of Someone else, a mightier than they, when they did their best work.

Here is what Thackeray writes:

"I wonder do other novelists experience this fatalism? They must go a certain way in spite of themselves. I have been surprised at the observations made by some of my characters. It seems as if an occult power was moving the pen."

Here is Robert Louis Stevenson's experience in writing his story "Kidnapped":

"The characters took the bit in their teeth. All at once they became detached from the flat paper, and they turned their backs on me and walked off bodily, and from that time my task was stenographic."

Sir Walter Scott says:

"I don't wonder that in dismissing all the other deities of paganism the Muse should have been retained by common consent, for in sober reality writing good verses seems to depend upon something separate from the volition of the author. I sometimes think that my fingers set up for themselves, independent of my head, for twenty times I have begun a thing on a certain plan, and never in my life adhered to it for half an hour together."

Here were men striving to do their best, and feeling that a better than their best

took possession of them and controlled the output.

You get the same thing in creative minds, pioneers in various ways. Emerson said concerning the architect of St. Peter's at Rome, Michael Angelo:

"Himself from God he could not free,
He builded better than he knew."

Fellow Christians, I imagine that if anybody had asked you to name the results you hoped to attain from this conference you would have listed as one of them the deepening of the spiritual life, a gain in spirituality. Let us remember that it involves consecration! We represent varied gifts. I suppose all four of the Bible men are duplicated somewhere in this large audience: men with gifts that lie in the physical realm, men with gifts of good workmanship, men whose gifts are in the intellectual realm, men with gifts in the social realm. These gifts in themselves are not spiritual. They may be perverted, ruined, paganized. Many a man's physical life has proved his ruin. Many a man's esthetic tastes have led him far astray from the purpose of God. Many a man's intellectuality has been his undoing. Many a man's sociability has taken him into evil companionships. Those gifts in themselves are not spiritual, but they can be dedicated, and, when dedicated, let us not doubt but that the Spirit of him who is energy, beauty, truth, love, comes in and possesses us, and we are ourselves plus,—plus the Spirit of the living God!

Oh, what a difference it makes as we go back to our tasks if we believe it is not just we who have to do them, but we and—, and the "and" is God himself!

I saw in one of our newspapers the other day a repetition of that which was recorded in the press twenty years ago in connection with the building of one of the bridges across the East River. When the engineers got down to place a base for a column, they discovered that an old scow, laden with brick or stone, had sunk right there years before, and become deeply imbedded in the mud, and so they could not get the base they wanted. Divers were sent down, who dug under the scow, then put chains under it, and tried to bring it to the surface. But they could not budge the scow.

A young engineer went to the engineer in charge of the operations and said:

"I believe I can lift that scow."

The engineer in charge said: "Go ahead and try!"

So they brought a canal barge, and put it immediately over the sunken scow, then they fastened chains to it at low tide, and when the tide swept up New York harbor the lift of the great Atlantic dislodged that imbedded scow and got it out of the way.

There may be something in your life and mine that ought not to be there, and all the tugging that we can do does not get it out. Well, God can lift it. There may be difficulties in our task that we simply cannot get out of the way, but God can get rid of them. We may not have our names across the back of some volume that will stand on a library shelf, but each one of us has the volume of a life to pen. We may not rear some architectural structure such as St. Peter's at Rome, but we have each of us to rear a life, a home, a business enterprise, a church, to do our part in building up the community where we live.

We need just what Emerson saw in Michael Angelo:

"Himself from God he could not free,
He builded better than he knew."

At the close of this conference let us take ourselves just as we are, with our varied endowments, and yield ourselves to the purpose of God, who knows what he wants to do with us, and then go away, not worrying and fearful, but believing confidently that his inspiration will follow our consecration, that into the life dedicated to him his Spirit comes!

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It is of no slight importance for a soul given to wandering thoughts to realize this truth, to see that it has no need to go to heaven in order to speak to the eternal Father or to enjoy his company: nor is it required to raise the voice to address him, for he hears every whisper, however low. We are not forced to take wings to find him, but have only to seek solitude and to look within ourselves. You need not be overwhelmed with confusion before so kind a guest, but with utter humility talk to him as to your father; ask for what you want as from a father; tell him your sorrows and beg him for relief, realizing at the same time that you are unworthy to be called his daughter. —Saint Teresa.

# PRAYING IN THE SPIRIT.*

## Rev. Edgar Whitaker Work, D. D.

Different kinds of prayer are recognized in the Bible. There is prayer of adoration and worship. There is prayer of praise and thanksgiving. There is prayer of confession and dedication. There is prayer of petition. There is prayer of intercession. Every one of these is important and valuable. Many times one way of prayer is merged in another way, as when Daniel and Nehemiah offered themselves in personal confession and dedication and then proceeded to make intercession for the people.

One of the surest ways to quicken the life of a congregation of believers and to bring in times of refreshing is to revive their interest in prayer. Deepening the prayer life of a church invariably means more interest in religion. Even persons not connected with the congregation feel it and begin to inquire.

The power of prayer is cumulative. God does not pay his wages on Saturday night: they pile up in his spiritual storehouse. The day of the opening of doors will come. The church is most certainly the church of the living God when it practises "the patience of unanswered prayer."

A college professor began praying for a brilliant but wayward student. It became his daily habit. The student left college, and the years swept on, a decade, a half generation, a score of years. No word from the object of his supplications. The professor kept on praying. At length came word from a far corner of the world. He had died confessing his penitence and faith. Prayer is cumulative. "The effectual fervent prayer of a righteous man availeth much."

Methods of evangelism are desirable, but methods are not power. Prayer is power. It is the greatest power known and practised among men. Evangelism that flows from prayer is winged with grace and power. It is so quiet, so deep, so penetrative that barriers can not be built up against it. One can run away from sermons. From prayer it is difficult to escape. It follows one like the eye of a good portrait.

Prayer has a large place in the history of the church and the progress of the kingdom of God, yet there are few subjects that the Christian church knows so little about. When the church really begins to explore this hidden, often unused, resource, it will live a new life, it will wield a new power in the world. A praying church is an evangelistic church, a church of unsought revivals, of quickenings that are little understood of men. For such there are. Like springs unexpected and unbidden, revivals often come in the ordinary ways of the church's life. Two or three have been gathered together. The minister himself has had a fountain opened in his own heart, and it has given refreshment to others.

Some years ago a quickening came unexpectedly into one of our American colleges. There had been no unusual preaching, no set plans for revival, no multiplying of meetings and agencies. Nevertheless unusual attention was apparent among the students. The air of carelessness was less noticeable. The casual attitude which many assume toward religion at ordinary times was being broken down. There was an unusual hush in the chapel exercises. In a short time inquirers began to appear. Unconcerned persons were seeking the way. Without knowledge or plan a revival had come. It was not until weeks afterward that the secret was known. A small group of students—not more than three or four at times,—had been meeting after study hours to pray. That was all. But it was enough. Prayer is qualitative, not quantitative. It is cumulative in its force. It sifts like fine flour into hidden crevices of life.

Constant study is necessary for the minister, but prayer is more necessary than study. We hear much about powerful preaching. More important than powerful preaching is powerful praying. "Prayer is the first thing, the second thing, the third thing, necessary to a minister." Edward Payson said this. In a little book called "Power through Prayer" the author, E. M. Bounds, opens his first paragraph with these words, "We are constantly on a stretch, if not on a strain, to devise new methods, new plans, new organizations, to advance

* From "Every Minister His Own Evangelist" (Revell), by permission.

Dr. Edgar Whitaker Work of New York.

the church and secure enlargement and efficiency for the gospel . . . . Men are God's method. The church is looking for better methods: God is looking for better men." On another page we find this, "Prayer makes the man; prayer makes the preacher; prayer makes the pastor." God can use a man of prayer in ways not dreamed of.

A strategic thing for a minister to do is to teach his people how to pray. But would all of us know what to say if a group of people should come, as the disciples came to the Master, and said, "Minister, teach us how to pray"? Many no doubt would be wise to answer, "Let us learn how to pray by praying!" So he would take a few of them apart, and pray with them. An act like this is often the dawning of a new day in the church. For when believers, even a little group, begin to explore the hidden resources of prayer, almost immediately they touch the springs of power. The wonder of it will seem to them like a miracle. They will want to stay in the mount as did the three.

What they will be doing at these little meetings where the people are trying to learn to pray, the minister with them, and at other like times, will be that they will be "praying in the Holy Spirit." As the apostle Jude wrote, "But ye, beloved, building up yourselves in your most holy faith, praying in the Holy Spirit." And as the apostle Paul wrote, "With all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance." The latter is the most complete of the apostolic descriptions of prayer, and its center is praying in the Holy Spirit. We suspect that this is as near as the New Testament comes to telling us in words what the prayer of power is. Not that it differs in fact from other ways of praying. What it does, and does more consciously than at other times, is to rest strongly in the Holy Spirit. Here indeed is where all prayer belongs. We do not always rest there in our prayers, hence prayer grows shallow, indirect, formal. It becomes casual and general, in a manner aimless. Of all things that may happen to prayer, letting it become listless and casual is almost the most hurtful. It enters then the meandering, sluggish stage. It has no destination, no passion, no power. But when we pray in the Holy Spirit we feel that our infirmities are helped, our petitions are indited, our minds are fixed strongly upon worthy and desirable objects. We have given to us the spirit of grace and supplication. "We know not how to pray as we ought, but the Spirit himself maketh intercession for us with groanings which cannot be uttered." Instead of vagueness and wandering there comes extraordinary clearness and intensity in prayer. Spiritual objects of prayer stand out and invite importunity. Prayer in the Spirit takes on unusual urgency, or even violence, as when Luther stormed heaven in behalf of his sick friend and helper Melanchthon. Men of violence, our Lord said, take the kingdom of heaven by force. Are the prayers of the church, the prayers of ministers, too light, lacking in importunity and urgency? Is our weakness at this point? Have we not drawn near with boldness unto the throne of grace?

This is an all too faint reckoning of prayer in the Holy Spirit. Some subjects can be felt better than they can be described. One thing we know from experience is that there is a way of praying that takes hold on God. It has a feeling of strength. It is prevailing prayer. It avails much.

Is it possible to cultivate the power of prayer, to win it for ourselves, and most of all, for the kingdom? Can the power of prayer be capitalized, stored, accumulated?

The minister is the key. With him prayer will be the deepest reality. He will know the meaning of intercession. There will be times when the people will feel a strong, irresistible wind in his public prayers. They will be swept on and up by it. Unconverted souls will know about it. He will be seeking out the deep things, the Spirit helping him. He will be praying in the Spirit.

Fortunate will he be too if there are officers of his church who are willing to pray in the Spirit with him. The church has many able and faithful officers, but it is peculiarly bereaved through lack of concerted prayer among officers. If only revivals might spring up in the official boards of our churches!

Then the minister will turn probably to his dying prayer meeting, and will at last say to himself, "Let us here together explore prayer, find out its resources! Let us learn how to pray by praying! Let us practise the simplicities and joys of prayer, with all its quiet restfulness and power! Let us see if the prayer meeting of the church can be redeemed as a meeting for prayer in the Spirit, and let us watch thereunto in all perseverance, waiting upon God!"

# THE DOCTRINE OF LOVE IN THE NEW TESTAMENT—VIII.*

Rev. James Moffatt, D. D.

Paul, as we know from his work in Corinth, had come through that ordeal of success. He was writing out of his own experience. He had known at Corinth what it was to be an evangelist, and then have another man come with different gifts, Apollos. The Corinthians had fallen into factions for their favorite preachers, some for Paul and some for Apollos. Apollos was more of a university man, with a kind of culture that appealed to these ethical-loving Corinthians. Paul had come through that ordeal.

The second great ordeal in the Christian community is injury. Charity, says Paul, never injures other people. To be conceited is to injure people, it is to injure the good feeling of any group to which we belong. And Paul now passes to the general point of how love behaves itself in relation to injuries in general.

True love, Paul says, never injures other people and never resents injuries at their hands. "Love doth not behave itself unseemly, seeketh not her own." That is, love is never loud, never selfish. Rudeness and selfishness hurt others. To insist upon one's own way, for example, at the expense of other people is an injury, and the kind of injury that in different ways is common both to youth and to age.

Young people are often extremely rude in the religious world. I suppose we have all passed through the state that we call in England the "undergraduate" stage, when we get ideas into our heads, when we are full of ambitions to lift the world, to put our seniors right, and we are, almost unconsciously, guilty of rudeness, throwing our opinions upon older people with that kind of cool insolent air. We are guilty of rudeness when we take it for granted that we must have a good time, never dreaming of what it may cost older people.

Older people, too, may be rude and selfish in unwisely claiming to control the tastes and the choices of their children, in forgetting to recognize the fact that the time comes in life when the child is no longer a child in the early sense of the term. Older people are often exacting as age comes on them.

We have no need to dwell on the details of that sin of aloofness and selfishness for ourselves. It is especially a danger of community life. I give you one illustration from the life of Sir Walter Raleigh, the most famous and romantic of the Elizabethan statesmen.

Sir Walter Raleigh had many and varied gifts. His wonderful change of fortune and

* Northfield General Conference, 1926. To ministers. Not revised by Dr. Moffatt.

Dr. Moffatt is professor of Church History at United Free College, Glasgow.

his cruel end in the Tower of London embalmed his memory for lovers of romance in English history. But there is another side to Raleigh's life, as even Mr. Froude, who admired him and sought to make others admire him, admits. Raleigh was engaged in a hundred schemes at once, and in every one of them there was always some taint of self, some personal ambition or private object to be gained. That is the lower side of Sir Walter Raleigh's career.

Now, none of us will ever have the chances and the career of Sir Walter Raleigh, but what tempted Raleigh will tempt us, with our moderate gifts and opportunities. The taint of self will be felt unless we are careful, and it will be felt not by our biographers, for few of us will ever have biographers, but it will be felt by our contemporaries, whom we are trying to serve, people whom we hurt and disappoint as we show ourselves reckless of their feelings and ready to trample upon their rights and prejudices, eager to talk about ourselves, and generally upon the outlook for our own interests. But love is never rude, never selfish.

Where injuries are done to us, where we are hurt by others in the community, Paul says we are called upon, in the spirit of love, to bear these rebuffs and slights without bitterness.

That is the next point. Love is not easily provoked. The temptation is to grow hot and angry, to bear malice, or, as we say, to cherish a grudge. When people live together in a home or in a community or in a church there are constant opportunities for losing one's temper. Other people ruffle us by lack of consideration, by carelessness, by rudeness. Sometimes the injuries are real, and sometimes they are not so real as we imagine, because self-love is a medium which exaggerates, and we are apt to take offence, occasionally, at what we regard as slights, at words and deeds which other people never meant to be slights.

There are some people who are extremely touchy and sensitive on these points, and here the duty and office of Christian love comes in, to check us when we are inclined to dwell upon these offences. Those irritate us most who are nearest to us. It is often trifles, mere trifles, that vex and annoy members of communities. Therefore, says St. Paul, you can practise Christian love. Repeatedly think about God's ends in these people! Stand back from their lives for a moment, think of their really good qualities, and do not exaggerate the defects in their life, or the apparent lack of consideration which they display to you! Think of them as the objects of God's purpose, and of yourself and them as together in the community and household of the faith!

But there is a more serious kind of injury, the moral injury of sin. Here Paul passes to the fact of a community wherein one of its members, for example, is guilty of sin, a deliberate breach of the Christian or moral code. This is the situation created by wrong-doing on the part of other people, when someone breaks down or goes wrong in the community. There is another temptation, to gloat over the failure, a temptation to discuss the scandal with a sort of positive enjoyment. Paul says true love never does that. Love rejoices not in iniquity, but rejoices in the truth, meaning that love is never glad when others go wrong. Love is gladdened by goodness.

Well, it may be somewhat horrible to suggest that anyone can be glad over the sin and the wrong-doing of a human creature, and yet, as Paul knew, isn't there sometimes an inward sense of pride and self-satisfaction in our comments upon some scandal, in our denunciation of a crime? We often talk of it, implicitly contrasting our goodness with the bad behavior of these reprobates, as if we were above any such thing. That is a sin against the law and the spirit of love in Christ. Paul's word is, never to be self-complacent.

There is nothing so contrary to the spirit of love in the community as the temper that takes delight in repeating whatever can be said against some men or women. True love, says Paul, never does that, and also, it is never in a hurry to expose wrong. "Love beareth all things." Love is slow to make an exposure or to bring a scandal to the light.

"Love believeth all things." It is Christian to believe the best, instead of suspecting and denouncing hastily. We are not called upon to be amiable and dull, shutting our eyes, but we are called upon to take a high and generous view of people, so long as there is no evidence to the contrary. It is

Christian to believe in people until you have good reason to believe that they have failed.

But then, suppose a sin cannot be ignored any longer? Suppose some wrong-doing comes to light and has to be dealt with in the community, such as what Paul found in Corinth, where a man guilty of notorious immorality had to be brought under discipline by the Christian church! What is the relation of love here? Well, love has still got a duty. "Love hopeth all things." Love is always hopeful that the offender will do better. That is, we must not only forgive, but believe still in the man, and give him time to amend.

You see a person's folly. You regret it. You rebuke him, but you do not abandon all hope. You won't give up that person in a hurry, but you are prepared, if need be, to stand by him, to give him a chance to get on his feet again and recover himself.

So, you see, Paul ends where he began, urging that love is patient. He began by saying, "Love suffereth long." He ends by saying, "Love never faileth."

Now, Paul knew life, he knew community life. He knew that we are to bring to it, as Christians, this temper and spirit which will not be hasty and sharp and superior, the love that will not wear out in the experiences of intercourse, however disenchanting and trying our relations with our fellow creatures may prove to be.

One of the besetting sins in many people's lives in the church is just this impatience and hastiness of love, especially in characters like Paul. It is the temptation of all people who get things done in the world, and Paul's temptation, one of his besetting temptations, was impatience. Well, it takes a strong nature to exhibit all these kindly, humane feelings. It requires great self-control and strength of mind and a tenacious purpose, for no group or church is ever made up of like-minded people.

All moral discipline arises from the fact that, however we may be united in some principle or affection or purpose, we do differ. We differ in tastes, judgment, outlook and age, and the differences are apt to set up friction. We are called by the spirit of Christ to love one another, to love anyone in our community, be he king or beggar.

We are not to set this aside as so much rhetoric. We must remember definitely that Christian love, as I have said, is devotion to the ends of God in human personality, an intelligent study of all human life around us, so that we realize its ends and realize how we can forward the ends of that life and give ourselves to maintaining in that life the conception of God's purpose. That is Christian love.

What we have to do is to maintain this experiment that the apostle pleads for in the Corinthian church, the experiment of trying to press this supreme cohesive gift of Christian affection.

I admit it is extremely hard to speak of Christian love in the spirit of love, just as difficult as it is to speak purely of purity, and humbly of humility, because the great temptation is to allow scolding and censoriousness to creep into one's words. But we must set before our minds again this standard held up by the apostle for his quarrelsome vital church at Corinth, and remember the spirit against which he was contending.

(To be continued.)

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**In Coming Months.**

A Patriotic Person. Dr. John Gardner. (July)
Living an Imperial Life. Dr. Albert W. Beaven. (July)
How to Make the Glorious Gospel Effective. Dr. Avery A. Shaw. (July)
Philippians. Mrs. H. B. Montgomery. (July)
Missions in the Mind of Christ. Prof. A. T. Robertson. (July)
The Shepherd Psalm. Rev. Melvin E. Trotter. (August)
The Last Step. Dr. J. C. Massee. (August)
The Westward Movement of Christianity. Dr. Harris E. Kirk. (August)
Doctrine of Love (cont.). Dr. James Moffatt.
Other addresses by Mr. Buttrick, Dr. Vance, Dr. Moffatt, and others as space permits.
Addresses delivered at this year's conferences will begin to appear in September.

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**Rev. Robert Cameron, D. D.,** former pastor of the Fourth Baptist Church, Providence, R. I., died in Seattle, March 17, in his 88th year. A native of Canada, he had held pastorates in Fairport, N. Y.; Brantford, Ont.; Denver; and Victoria, B. C. He succeeded Dr. A. J. Gordon of Boston as editor of "Watchword and Truth," which later was merged in the Record.

Gymnasium Demonstration Class at Northfield Seminary.

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Lima, Peru.

Dear Mr. Moody,

I wish to tender my sincere thanks for the **Record**, and to assure you that it is put to good use. There is practically no issue that comes to hand from which we do not cull something for our periodicals here,—not that we often take an article out entire to translate, but we make use of a great deal of the matter in one form and another.

As it may interest you to see our papers, although they are in Spanish, I am sending you by this mail one copy each of our two papers. "El Heraldo," being designed for broadcast distribution, is widely circulated from Argentine to Panama. "Renacimiento," designed for edifying enquirers and believers, circulates extensively through Peru, Bolivia and Ecuador, and in some measure beyond this field.

After culling from the **Record** what we wish for our publications here, it is passed on to the native pastor in Lima, who finds much help in its pages, as he reads English freely.

I have no idea to whom I owe the gift of these subscriptions, but I should be happy to tender him sincere thanks if it comes from some individual.

(Signed) (Rev.) John Ritchie.

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Prayer is a powerful thing, for God has bound and tied himself thereto.—Luther.

# OUR BOOK TABLE.

*READ AT LEAST ONE RELIGIOUS BOOK A MONTH, BESIDE THE BIBLE!*

## Study of the Bible.

**Guide to the Study of the English Bible (A),** by Hersey Everett Spence and James Cannon, III. Cokesbury Press, Nashville, Tenn. 187 pages. $1.25.

A useful book of its kind. It gives the outlines of 83 Studies that cover the contents of the Bible. In each Study there is an assigned portion of Scripture, then an outline of this portion in several sections, followed by "Topics of Discussion." It has been used for several years by these two professors in Duke University, and has also been adopted by other schools. It is well done.

**His Mother: A Life History of Mary the Mother of Christ,** by Alice W. Darton. Macmillan Co., New York. 275 pages. $2.25.

This book is written by a Roman Catholic, and bears the imprimatur of Cardinal Hayes of New York. So the reader must be prepared for Romanist style and tradition and terminology.

It intends to develop the life story of Mary as a woman,—one who lived as child, maiden, wife, mother. The Gospels and and Acts are largely woven into the story with Mary as participant or observer. It will doubtless prove to be a fuller study of Mary than our readers have ever seen. Needless to add, it is done with sympathy and reverence and skill.

**Messages of the Books (The): Being Discourses and Notes on the Books of the New Testament,** by F. W. Farrar. Macmillan Co., New York. 532 pages. $2.50.

Dean Farrar's famous and eloquent volume can never lose its value. He was among the first to see that the books of Scripture should be studied each as a unit, and he preached sermons on the separate books, giving their special messages and their peculiar characteristics. This volume contains such addresses on the books of the New Testament, with footnotes and other features in support of his statements in the text. Hence the abiding value of these studies.

**Outline Course In Bible Study (An),** by Ada Thurman Terrill. Fleming H. Revell Co., New York. 177 pages. $1.50.

An outline of the contents of the Bible for use in secondary schools and colleges, and in Bible classes in general. It covers the Bible in sections in 150 lessons, then gives over 50 pages of useful related matter and maps in appendices. It is a mere skeleton of headings on which the teacher must put the meat.

## Biblical Themes.

**Christ and Money,** by Hugh A. Martin. George H. Doran Co., New York. 111 pages. $1 net.

The author is literature secretary of the Student Christian Movement of England. He writes forcefully, but not with evident finality of thought and conviction. The contents follow these main divisions: The value of money, the teaching of Jesus, the rights of property, the acquisitive motive, personal expenditure.

While the background of the book is British, and much of the data used in argument, still the theories and principles are not local, and many new angles are presented.

**Is the Antichrist at Hand? What of Mussolini?** by Oswald J. Smith. Christian Alliance Publishing Co., New York. 128 pages. $1 net.

The larger proportion of this book deals with the spectacular aspects of eschatology, so to speak: that is, the apparent revival of the Roman empire, the emergence of Mussolini, occult predictions of another world cataclysm by 1935, etc. The author takes cognizance of all the observed signs of the advent of Antichrist. Each topic is approached as a question, as in the title of the book: the author answers from the Bible and current history. The two last chapters offer more constructive teaching as to the church, heaven, the return of Christ, and other futurities.

One who wishes to follow the thought of a certain school of Bible students on passing events and fulfilled prophecy should get this book. The matter was first published in the "Alliance Weekly," and this book has reached its 22nd thousand, so many must be reading it.

**Ten Spiritual Ships: The Heaviest Responsibilities of Christian People,** by L. R. Scarborough. George H. Doran Co., New York. 135 pages. $1.50 net.

Ten of the most vital "ships" in the composition and completion of a human soul in his preparation for effective service, beginning with divine ownership and ending with eternal companionship, are here elaborated. Other "ships" are—heavenly sonship, spiritual debtorship, gospel trusteeship, guardianship, ambassadorship, fellowship, stewardship, partnership. These themes are viewed from a Scriptural standpoint under this catchy word device, and of course the gifted author expands his survey clearly and vigorously so as to afford comprehensive studies of each theme.

**Truth of Faith (The),** by John A. W. Haas. United Lutheran Publishing House, Philadelphia. 160 pages. $1.

A solid and substantial book, whose object is to give a proper understanding of New Testament truth. Faith in Christ is regarded as central, and is demanded by Dr. Haas before a student engages in literary or critical study. A keen and detailed analysis of faith is made in 11 chapters, and its relation to reason, will, knowledge, etc. The New Testament system is recast in terms of faith, making the book a condensed exposition of Christian doctrine.

### Historical and Biographical.

**Buddhism and Buddhists in Japan,** by Robert Cornell Armstrong. Macmillan Co., New York. 144 pages. $1.25.

One of a series on the World's Living Religions, projected by the Board of Missionary Preparation in North America with a view to furnishing trustworthy though brief presentations of the living non-Christian religions. In this volume the effort is made to enable the reader to see the Buddhist's point of view as to his practices and beliefs.

The writer is a seminary professor in Tokyo who has already written several books on Japan.

**Faith and Practice of the Quakers (The),** by Rufus M. Jones. George H. Doran Co., New York. 181 pages. $2 net.

George Fox was born in 1624. In 1647-8 he started out to be, as he believed, the prophet and apostle of a reformation in the church. There were already many on the Continent and in England who had broken with the church and followed a simpler form of religion, and from these and his own experience and study of the Bible Fox gained the controlling and moving idea of the direct illumination of God in man's soul.

The sect known as Quakers, or Friends, is influential out of all proportion to its small numbers by reason of several distinctive beliefs and practices. No one is more competent to interpret the faith and practice of the Quakers from the inside than the distinguished author of this volume.

**Fear: The Autobiography of James Edwards,** by John Rathbone Oliver. Macmillan Co., New York. 366 pages. $2.50.

On the rather lurid wrapper of this book appears in large letters the word FEAR. It is no new thing for men to be fearful. When Adam was evicted from Eden, he fled and hid himself from the Lord, saying, "I was afraid." Almost all modern psychologies contain lists of phobias and dreads. Though fear is no new thing elementally, it assumes fresh forms, or becomes more unsettling, in modern civilization. In primitive life fear may have been an advantage, but nowadays we are in danger of having too much of it,—"not old-fashioned cowardice," as George Meredith has said, "but a nervous, sensitive, imaginative, half-esthetic foreboding fear, which seems likely to unnerve the modern man in the midst of the clatter and confusion of his life."

This book by Dr. Oliver, who distinguished himself at Harvard by his scholarship and literary ability, and afterwards graduated in medicine at Innsbruck, later specializing in clinical psychiatry at Johns Hopkins, is written in a Poe-like style which compels attention, and gives under an autobiographical form (warranted substantially true to fact,) the story of the breakdown and final recovery, in a measure at least, of a successful business man whose worst enemy is himself. It unfolds the fear-neurosis, and describes the efforts of the "fear-hunter" (the medical psychiatrist) to locate and drive it out. The narrative is characterized by literary swing as well as by psychological insight, and is just the kind of book the late Dr. G. S. Hall would have seized on with alacrity. Great fears, little fears, sly fears, and brazen fears are shown at their dismal work of undermining the hope of life, and various phases of phobia, as the origin and the mechanisms of fear, antidotes and palliatives, results of fear, et cetera, are clearly analyzed.

The author indicates that this is the history of a case of psychasthenia, but it is not evident that in this (or in other cases) neurological states are not the preconditioning cause of the trouble.

The narrative teaches for one thing the danger incurred by a man who for years uses up his reserve strength. The way out is shown to be in the finding of a "safe place," which means, securing a viewpoint or an atmosphere where fear-reactions will not come, or thrive, and this assurance is afforded by religion, construed as experience and not just confession. Without such a mystical element in life there can be no peace and security. The book hints at the desirability of developing in time a new type of worker, the priest-physician, or physician-priest, although the contributions of science and religion should be kept distinct, while coöperating, in order that quackery and cant may be avoided.

Dr. Oliver says many things incidentally which are calculated to reassure those who are growing old. It is a relief to find a book not saturated with sex. The conclusion—bringing the troubled soul to the river of divine peace,—is most beautiful.—C. A. S. D.

**Handbook of All the Denominations,** prepared by M. Phelan. Cokesbury Press, Nashville, Tenn. 215 pages. $1.25.

The book fulfils its title well. Every denomination in America, including even Aimée McPherson's movement and the Russellites, is written up briefly but readably, giving its history and statistical information up to January 1st last. It is just the book for reference.

**Life, Character, and Influence of Desiderius Erasmus,** by John Joseph Mangan. Macmillan Co., New York. Vol. 1, 404 pages; Vol. 2, 427 pages, illustrated. $10.

To most of us Erasmus is only a name. This painstaking biography discovers as two outstanding points about him his immense literary activity and his relation to Luther and the Reformation.

He was born (probably) in 1466, and he died and was buried at Basle in 1536. The author describes him as a man of brilliant mind and commanding power as a writer. But he was physically a neurasthenic, and had other handicaps of mind and body that made him unstable and irritable.

The number of editions of his writings, mostly textbooks and the many editions of classical authors with translations, "may easily amount to 5000," which would mean at least a couple of million copies of his works spread through the limited educational field of that period. Perhaps his chief effort was his New Testament.

By reason of his attacks upon the abuses in the church he is regarded as a necessary forerunner of Luther, who, however, had little use for a man of Erasmus' moral type. He was a product of the Renaissance rather than of the Reformation, and he died in the Romanist obedience.

The author lives up to his intention of giving a fair and unbiased biography based upon the facts of Erasmus' life and his writings. The reader is introduced to a new world in which great figures move upon the stage and great ideas circulate and clash.

**Protestant Europe, Its Crisis and Its Outlook,** by Adolf Keller and George Stewart. George H. Doran Co., New York. 385 pages, with illustrations and maps. $3.50 net.

We quite believe the claim made for this book that it is the first to give a complete view of European Protestantism. It succeeds admirably in this objective.

The contents are presented in two parts. Part I is called "Europe's Cultural Maelstrom," Part II "The Scope of European Protestant Churches." Part II is mostly historical information and statistics showing the relative strength of the various branches of Christianity in European countries, with their activities. Part I is more interesting reading.

The point of approach is the war, which has left European Protestantism in such woeful plight. But the authors give thoughtful chapters on the roots of Continental Protestantism and on the antecedents of present day movements in European life. These summaries are of course indispensable in understanding current conditions, which include in successive chapters themes like emerging political ideas, industrialism, cultural efforts, youth movements. Discussions follow regarding the relation of church and state, the free churches of Europe, the church in relation to welfare work, education, labor and peace movements. Most interesting are chapters on "The Changing Theological Front," which surveys orthodox and liberal positions in belief and service, and on "The Relation of Protestant and Catholic Churches to Each Other." This relation is indeed paramount all through the book.

A closing chapter in Part I has to do with "Federative, Coördinating and Relief Movements." It offers only small and insufficient constructive effort to attack the colossal problems exposed in all that precedes.

However, before a need can be met it must be realized. So this volume deserves the careful study of every person interested in the spiritual life of Europe. It is not mere biased Protestant propaganda. The authors exhibit truly Christian tone and spirit in their survey of conditions past and present, and in their outlook and suggestions for the future.

**Rise of Gentile Christianity (The),** by F. J. Foakes-Jackson. George H. Doran Co., New York. 231 pages. $2 net.

The learned professor writes with such charm and ease that any one will take up the book with pleasure. Yet the matter is careful historical information. It begins with striking comments upon the scarcity or absence of Jewish historical literature covering the first century. After interpreting John the Baptist's career the author proceeds to Jesus as a Jewish teacher, and to Paul, and the spread of the gospel among Gentiles; also the ministry and writings of James, Peter, and John. Early disputes between Christianity and Judaism appear. "The Church Fathers and Judaism" concludes the study.

Prof. Foakes-Jackson is without a peer in this field of research. He is quite independent in his assessment of source material.

### Various Themes.

**Back to the Old Trail,** by Janet M. Ingles. Evangelical Publishing House, Cleveland, Ohio. 268 pages. $1.50 net.

A clear and simple presentation of the old-time gospel through the medium of a wholesome story. It is a story without a definite plot, but is rather the chronicle of events and influences which shape the lives of the many characters introduced. In these many characters we find the different types of people which make up almost any community. They are sufficiently well drawn to seem human, and most of them come to realize, through something which appeals to his or her particular temperament, a common need of a common Saviour.

Perhaps the outstanding figure, one might almost say heroine, is Victory, a girl with unusual musical talent, and with wisdom and

thoughtfulness beyond her years because of early hardships. She cheerfully and courageously gave up her own life plans and submitted herself wholly to God's guidance. This meant—not the Christian musical career at home for which she had hoped, but years of happy service in far-off Africa.

No doubt the most interested readers of this book will be girls of high school and teen age.—D. R. H.

**Basis of Christian Faith (The): A Modern Defence of the Christian Religion,** by Floyd E. Hamilton. George H. Doran Co., New York. 335 pages. $2.25.

A book much needed at the present day. It is a thoroughgoing discussion of Christian apologetics from the philosophical, historical, and theological standpoints. Mr. Hamilton stands foursquare as a defender of the faith. His work is marked by high scholarly ability. He makes no apology for believing in the integrity, accuracy, and inspiration of the Scriptures. It is certainly refreshing to come across a book of this type amid the prevalent theological literature, which is so often misleading. Here we have a book which faces the situation squarely without dodging or hedging, and Mr. Hamilton proves that the evangelical position is not only defendable, but that it is rational and sensible.

The author has a keen mind, which shows up especially well in his discussion of philosophical issues. He is a clear thinker, and has the ability to state his positions tersely, so that the book is well adapted for the average reading public. It would be hard to find a better book to place in the hands of men and women who have been upset and disturbed by modern religious discussion.

Perhaps the best single chapter is the one on "The World of Today, and its Origin." In this we have a thoroughgoing discussion of the theory of evolution. No one can read it without understanding why evolutionists are so disturbed by the severe attacks that have recently been made on their whole theory. He closes with the following sentence:

"It might be possible to reconcile the account in Genesis 1 with a Christian doctrine of evolution if the facts of science compelled us to do so, but as we have seen, there are no facts which force us to do so. Until such evidence for evolution is forthcoming, the Christian is fully justified in sticking to the traditional view."

The modern historical and literary criticism of the Bible is discussed enough to show its unfairness, which he expresses in the following phrase: "whereas they claim to be following only legitimate historical methods, in reality they have certain presuppositions which render a fair conclusion extremely difficult, if not impossible."

In reading this book one is reminded of the statement of a returned missionary, whose life had been spent battling with the theological and philosophical subtilties of the Orient, to the effect that after all is said and done "the scholarship remains with the Fundamentalists." "The work is comprehensive in its grasp of history and understanding of the present." "At the same time it is so readable and clear," as Dr. W. Brenton Green remarks, "that once you have picked it up you will want to read it to the end."

No better book has appeared in recent years to meet the doubts of the average man and woman.—S. C. H.

**Changing Backgrounds in Religion and Ethics:** A Metaphysical Meditation, by Herbert Wildon Carr. Macmillan Co., New York. 224 pages. $2.

The basic thesis of this book by a professor in the University of London is that the concept of evolution has altered completely the whole perspective of the world problem, rendering obsolete a large class of ideas familiar to traditional religion. This bald assumption is somewhat relieved by applying the adjective "creative," in the Bergsonian sense, to the evolutionary process. Matter and existence now have to be interpreted not in terms of mechanism, but of energy and vitality. Evolution, it is claimed, has brought into existence a kingdom of man, who is described as the outcome of the ages. The old imagery—as apocalyptic glories,—is held to be out of date. The idea of God which emerges from creative evolution, it is admitted, is vague and formless.

Passing by the sheer dogmatism of these propositions, we inquire what has this writer to give us in their place? A creative imagination, and a creative reason. But whose? It appears to be man's activity that must do the work, for "his destiny is somehow placed in his own hands." In this process philosophers and poets are to play a leading part. There used to be a Christ, but it appears for the purpose of this book he has dropped out, or rather has been lowered to the same plane with Paul, Jesus being the poet-gazer and Paul the metaphysical system-builder.

All this speculation will revolt the consciousness of sensible Christian believers, to whom the person of the divine Christ is all in all.

Dr. Carr's book contains a number of keen references to moot points in philosophy, and places a needed emphasis on the rôle of imagination in ethical and even mathematical constructions, but on the whole it leaves the impression that he has missed the essentially personal appeal of Christianity, and the dignity of the Lord God whom he summarily discharges from Eden as being "too anthropologically imagined." Evolution, apart from the divine activity in it, is simply a

piece of uncreative imagination. The only "life-urge" that accomplishes any good thing is power and the grace of the Christ. All else is but vacuous verbalism.—C. A. S. D.

**City of Perfection (The),** by Thomas L. Masson. Century Co., New York. 406 pages. $2.50.

A book on religious matters from the pen of one intimately conversant with the literature of humor and gaiety. The author states the sources from which he has derived spiritual help and guidance. A glance at the excellent bibliography indicates the range of religious reading by this busy editor. Here and there is a touch of mysticism. Frequently there is a sound suggestion for the enrichment of spiritual experience. Throughout is found the expression of a desire for a closer fellowship with God and for a wider service to man.—F. L. D.

**Fathers and Sons,** by Samuel S. Drury. George H. Doran Co., New York. 158 pages. $1.50 net.

In ten chapters Dr. Drury, headmaster of St. Paul's School, endeavors out of his wide and fertile experience to help fathers to better relationships with their sons. It is not a book made up of quotations from others, but everywhere suggests personal convictions and tested ideas. Who is better qualified than Dr. Drury to advise on such a topic?

**Folk-Lore in the Old Testament: Studies in Comparative Religion, Legend, and Law,** by James George Frazer. Macmillan Co., New York. 476 pages. $2.50.

The main thing to notice about this edition is that the price has been reduced from $5 to $2.50.

The author's thesis is the probability that the ancient Hebrews passed through a stage of barbarism and even of savagery, because he thinks many references in Old Testament literature can hardly be explained except as rudimentary survivals from a lower level of culture. Of course he does not take the Bible at its face value, or as the word of God: read again the title. We think he is too far-fetched in his suggestions and conclusions.

**General Problems of Psychology Conceptions (The),** by Robert MacDougall. New York University Press, New York. 464 pages.

There are two Professors MacDougall, both eminent psychologists, one William and the other Robert, and both experts on the analytic side of the science of mind. The latter, who did his basic work at Harvard and has long been professor of psychology in New York University, shares with the former something of that philosophic breadth and idealizing purpose which redeem science from absolute dreariness and fatuous futility.

The author of this book, one of a series of substantial and handsome volumes issued from the press of New York University, has introduced many students to the subject of philosophy, and here gives psychology an orientation both in that field and in the sphere of physical science. The treatment includes chapters on The General Problems of Science, The General Task of Intelligence, The Abstractions of Reflection, The Approach to Empirical Truth, and the problems of psychology with reference to such rubrics as knowledge, the arts of life, practical intelligence, limits of the subject, methods of procedure, and the nature of the self. The book is rather hard reading, but is clearly thought, and the themes are ably handled.

The crux of the discussion turns on the doctrine of the self, which, in a sense of unity and value, is regarded as universally expressed. "It functions in every conscious perception and act. To the one it gives rational significance; to the other, purpose and meaning. Yet self-consciousness cannot be made more clear by dwelling upon it, for it can only be described as the immediate and irreducible reality which is itself self-existence."

In the general treatment of the above subjects Dr. MacDougall assumes the fact of criteria of existence and value in a teleological system. Behavior and "organosis" are accepted only in a degree, or with qualifications, mind being construed as "the system of characteristics and habits which the individual presents in his reaction to stimuli,"—what the mind DOES is what we can know. My mind is hidden because it is inaccessible—to others,—but it must do MY work in an objective world. This is sound so long as we broaden the world-concept to include possible realms of existence other than this present time-and-sense order, and emphasize the qualitative aspects of experience which reach the eternal values.

To sum up, this is a different kind of book from the ordinary systematic psychologies, and its "conceptions," carefully and critically considered, will tend to enrich our appreciation of life, consciousness, and conduct.—C. A. S. D.

**Ground and Goal of Human Life (The),** by Charles Gray Shaw. New York University Press, New York. 593 pages.

This noble book is rather hard reading, but will repay close study. The author, who is a professor in New York University, has already expressed his philosophical views in "Christianity and Modern Culture," "The Precinct of Religion," and the "Value and Dignity of Human Life." This volume deals with the relation of individualism to scientifico-social thought. A delineation of the former factor occupies the first two of the seven parts of the book. The questions are raised, Can man be himself? Can man do his work? and then the point is made that while scientism—which is not quite the

same as science,—so dominates the world as to render life all but impossible, the inner life of the individual, "which was so empty and resultless with Rationalism, so vicious and forbidding with Romanticism," can be affirmed as one of joy, worth, and truth, displacing the "crass objectivity" of the "scientifico-social" and the "strident subjectivity" of the cultural and individualistic viewpoints.

Dr. Shaw's work comprises three Books, —the Ground of Life in Nature, the Goal of Life in Society, and the Higher Synthesis. Under the first head are discussed the naturalization of life, and the inadequacy of scientism (as also the struggle for selfhood), under the second the socialization of life, and the repudiation of sociality, and under the third the joy and worth and truth of life in the world-whole.

The general standpoint of the book is what the author calls the Philosophy of Life. The fact is indisputable, he holds, that the human mind as such is now characterized by the results of humanistic culture, yet is relatable to the objective order. His main contention is that humanity is an idea which is at once quantitative and qualitative, extensive and intensive. In the proffered world of scientism and sociality there is "no sense of either human destiny or human dignity," but the ground of life may be found in a just view of nature, the goal in a dignified conception of humanity—and (as all who know the personal faith and worth of Dr. Shaw will believe,) his meaning is that the complete transvaluation of man from individual to social values can be secured only in a spiritual world-whole.

There is deep thought in this book, and a strong uplift, and a large part of its service will be found in the exposure of the spurious and deceitful philosophies put forth in the name of "science." Dr. Shaw is a keen critic, as shown by this gem: "When psychology was poor, the individual was rich; now that psychology has grown rich, personality is awakening to its poverty." Well, psychology or no psychology, man is man, and God will continue to be God.—C. A. S. D.

**Imitation of Christ (The),** translated and edited by Albert Hyma from Hitherto Undiscovered Sources. Century Co., New York. 182 pages. $2.50.

A beautiful edition of the most widely published book next to the Bible. It comes from Holland of the 15th century. Dr. Hyma claims to give the translation of the original, for deliberate changes were often made when editions were published. The critical aspects of the case are set forth in a 25-page Introduction, which also asserts that Thomas was author of only a small portion of the "Imitation,"—rather he edited many of the writings of the Brethren of the Common Life, whose philosophy of holy living is found in this book.

**Modernism: What It Is,** What It Does, Whence It Came, Its Relation to Evolution, by J. M. Stanfield. Christian Alliance Publishing Co., New York. 217 pages. $1.50 net.

Dr. Gore is quoted as authority for the right of the plain man to be heard in religious controversy. The author of this book puts it up to the plain man by a collection of quotations and clippings from all sources intended to show just what Modernism is, and its attitude to the Bible. Evolution is shown up in a similar way. Letters received from a number of evangelical leaders and others are printed. "Who's Who in Modernism" and "Modernism in the Denominations" continue the onslaught, which ends with "The Remedy,"—"refuse support, refuse to be silent, withdraw fellowship, division will come." Not much uncertainty about that!

**Radiant Tree (The),** by Marguerite Wilkinson. Macmillan Co., New York. 170 pages, illustrated. $2.50.

The "radiant tree" is the cross, which acquired its radiance on Easter Day: the expression being found in a poem by Susan Mitchell.

The volume is a collection of some 80 poetic selections on the death and resurrection of our Lord. Sometimes the selection contains but two or three lines clipped from a longer poem, but in every case the careful choice and spiritual taste shown by the compiler are evident. The pieces come from the early centuries as well as from present-day poets. They breathe a spirit of intense fervor and devotion, and the variety in subject and suggestion is marked. A fine 32-page introductory essay explains the compiler's purpose, and the meaning of the passion and resurrection of our Lord in the lives of believers today.

The make-up of the book is in keeping with the sacred dignity of its themes. Numerous symbolical line drawings fill the unused space in the pages. The appearance and the contents of the book exercise an immediate solemnizing effect upon the reader.

**Reason and Evolution,** by George A. Zellers. John C. Winston Co., Philadelphia. 188 pages.

A lively, or as the boys would say, "snappy" attack on evolution of the positively dogmatic type. It professes not to be a spokesman for Fundamentalism, but for the place of reason in weighing the theory of evolution.

The author denies that he is opposed to science ("true" science), but thinks that what has thus far appeared in print on evolution has largely consisted of theories of the imagination, or emotional declamations. He aims to examine some of the main hypothetical conjectures put forward by particular evolutionists. His book shows

a certain deftness in quotation, and keenness in analysis. It makes a few hits, but gives the impression somewhat of special pleading. One has a feeling that the whole case is not here presented, and some of the statements made are as dogmatic as are any of those criticized.

These appeals to "science" on both sides of the evolution controversy are confusing to the ordinary reader, and a few scrappy quotations from this or that authority settle nothing. But the author's condemnation of materialistic evolution, which leaves God entirely out of account, commands our hearty sympathy. That condemnation, however, is supplied not by science as such (which cannot tell us anything as to materialism or spiritualism as principles of ultimate interpretation), but by philosophy and theology. —C. A. S. D.

**Truth of Christianity (The),** by W. H. Turton. W. P. Blessing Co., Chicago. 530 pages. $1.

A work of unusual merit, being an "examination of the more important arguments for and against believing in Christianity." It was first published in 1895. For thirty years it has been revised and republished in editions ever increasing in size, the first being 1000 copies, and this last 10,000. It has been translated into Japanese, Chinese, Italian, and Arabic. These facts, to say the least, testify to a remarkable volume.

The arguments in defence of Christianity cover a wide range, theological as well as critical and historical. There is an avoidance of exaggeration, utter fairness in the treatment of adversaries, thus receiving favorable comment even from the agnostic press, who "thank him for putting his own side of a great subject so simply and interestingly, and without prejudice or bitterness."

Towards the end of the book Col. Turton quotes Butler's "Analogy," written in 1736, to the effect that "it is taken for granted by many persons that Christianity is now at length discovered to be fictitious, and accordingly they treat it as if in the present age this were an agreed point among all people of discernment, and nothing remained but to set it up as a subject for mirth and ridicule." Two hundred years have passed, and "Christianity is still flourishing." There can be but one conclusion, and that is that people in general have not been convinced of its falsity. Anyone reading this book will see reasons why the vast majority of sincere investigators will continue to believe in the truth of Christianity.

In the revision of his editions the author has been able to keep wonderfully up to date. This is particularly true in his discussion of the origin of the Gospels. The view that there were two original documents, one of the history and one of the sayings of Christ, that were used in the composition of the first three Gospels was quite generally accepted by scholars a decade or more ago. More recent research has made this view well nigh untenable. Col. Turton shows himself thoroughly familiar with this recent discussion, and handles the whole subject sanely and satisfactorily. In his treatment of the resurrection he has gone into considerable detail in his arguments in favor of its credibility. It would be hard to find anywhere a clearer discussion of the whole subject of the resurrection than can be found in this volume.

This book has had a deserved popularity. May it go through many more editions!— S. C. H.

**Visions of the Spiritual World: A Brief Description of the Spiritual Life, Its Different States of Existence, and the Destiny of Good and Evil Men, as Seen in Visions** by Sadhu Sundar Singh. Macmillan Co., New York. 69 pages. $1.

Fourteen years ago while he was praying, says the author, his spiritual eyes were opened to a heavenly vision, so that he thought he must have died and gone to heaven. Ever since these visions have continued at times to enrich his life.

He distinguishes these visions from spiritism in this, that he sees vividly and clearly every detail of the glory of the spiritual world unveiled to him, and holds real fellowship with the saints and angels, asking them questions and receiving their replies. The latter, divided into seven chapters, entitled "What Happens at Death?" "The Judgment of Sinners," and the like, constitute the contents of the book.

The sadhu always keeps a level head and a full heart. These "visions" seem to be true to the usual interpretations of the Bible, though there is also additional congruous revelation in details.

### For Christian Workers.

**American Agricultural Villages,** by Edmund deS. Brunner and others. George H. Doran Co., New York. 326 pages. $3.50 net.

Another of those Institute of Social and Religious Research surveys conducted in 140 places from the Atlantic to the Pacific whose population ranged from 250 to 2500, located in strictly farming areas. A bewildering mass of data upon everything—wealth, health, politics, public schools, churches, etc., etc.,—was secured by a two weeks' stay in each place, and this is reduced to statistical tables and charts with explanations.

**Bible Plays, and How to Produce Them,** by Mary Ellen Whitney. Fleming H. Revell Co., New York. 176 pages, illustrated. $1.50.

Twenty Bible incidents afford the basis for

these plays, as follows: the offering of Isaac, the coronations of Saul and of Solomon, David and Goliath, Naaman, Esther, Daniel in the lions' den, and Ruth in the Old Testament, seven of our Lord's parables and five incidents in Acts.

The simple Biblical style of diction is retained as far as possible, and a closing chapter tells how to produce the plays.

**Christianity A Way of Life and Belief: A Students' Textbook,** by John W. Bailey. Judson Press, Philadelphia. 130 pages.

Theory comes first in seven chapters on the central fact of Christianity, the gospel of the cross, the central emphasis of Jesus' teaching, etc.; then follows application in the practice of Christian living in relation to the family, wealth, and world brotherhood. Scriptural references are numerous, and give substance to the author's elucidation of each topic.

**Cross-Roads to Childhood,** by Anna Carroll Moore. George H. Doran Co., New York. 292 pages. $2 net.

A few chapters on writing for children and reviewing children's books, etc., are followed by a useful "List of Books for Middle-Aged Children,"—girls and boys from 10 to 13. There are also lists of St. Nicholas and spring books, picture story and exploration books, Christmas surprises, a few biographical chapters, and then a long chapter commenting on a hundred novels, plays, poetry and biographical volumes adapted for young people "In the Teens." An Index lists all titles and authors mentioned in the text.

The author is credited with being the foremost authority on children's books in America.

**Making of A Minister (The),** by Charles R. Brown. Century Co., New York. 294 pages. $2.

Dean Brown is the champion optimist. There are few ministers who speak with such a positive, heartening voice. His outlook on life is always cheerful, and his views upon the work of the ministry are especially courageous and encouraging.

This volume comprises 16 chapters representing unconnected addresses given at the opening exercises of Yale School of Religion, and other occasions. They all bear upon some aspect of the minister's life and work. "The Peril of Short Cuts to the Ministry," "The Minister among Men," "The Minister's Wife," "Entering and Leaving a Parish" are among titles that are off the beaten track. His large experience qualifies Dean Brown to give advice that commands assent as both spiritually sound and also common sense.

**Ministerial Life and Work,** by W. H. Griffith Thomas. Bible Institute Colportage Association, Chicago. 236 pages. $1.75 net.

An abridgment by his widow of Dr. Thomas' "The Work of the Ministry," now out of print. This largely represented his lectures at Wycliffe Hall, Oxford.

The study is in two parts. Part I, "The Man," examines the Scriptural teaching regarding Old Testament prophets and the New Testament ministry, with a chapter on "The Call, and Its Responsibilities." Part II, "The Work," gives chapters to public worship, preaching, visitation, the prayer meeting, and other lines of activity. All the way along Dr. Thomas exhibits the qualities of a clear thinker and teacher, truly loyal to God's Word.

**Pupils in the Church School (The): A Study of the Formation of Christian Personality,** by Antoinette Abernethy Lamoreaux. Judson Press, Philadelphia. 138 pages.

Mrs. Lamoreaux has had many years of experience as a Sunday school expert. This textbook says wise and practical things on personality in childhood and adolescence, the instincts, attention and interest, thinking, emotion, habits, character, —an understanding of which will make any teacher more sympathetic and tactful in the teaching and control of his scholars.

**Under the Shadow: A Simple Form of Worship for Twenty-Six Sundays,** by G. H. Lunn. Morgan and Scott, London. 207 pages. 3/6 net.

A useful book of short and simple forms of worship for shut-ins and for informal meetings. There is suggested a hymn, a prayer, a Scripture lesson for each occasion, then an address is printed in full, about five pages long, followed by a closing hymn.

The matter was published originally in the London "Christian," and is Biblical and devotional and unusually helpful.

**United Churches,** by Elizabeth R. Hooker. George H. Doran Co., New York. 306 pages. $2.75 net.

Nearly a thousand united churches have taken the place of weak and competing denominational churches in the rural districts of America covered by this study. In a concise and untechnical way the various types of church union are analyzed and compared,—the federated church, the undenominational church, the denominational united church, and the affiliated church. The author tells how united churches have developed, how they have met their puzzling problems, how they have affected the church situation in their communities, and how denominational and interdenominational organizations have reacted toward them.

This represents another of the surveys sponsored by the Institute of Social and Religious Research.

### ALSO RECEIVED.

**Everyland Children,** by Mrs. Lucy W. Peabody. Central Committee on the United Study of Foreign Missions, North Cambridge, Mass.

Two bright little books come to hand in the above series, each 58 pages long, printed in large type and colored, generously illustrated, most attractive in content and make-up, and well adapted for children.

"Just Like You" contains short pieces and pictures of over 20 children from as many lands or races. "Taro and Ume" devotes itself to the experiences of two Japanese juniors, and also a story of Christmas in Japan.

Mrs. Peabody believes that one way to promote world friendship is to introduce the children to each other.

**In the Beginning God: A Series of Biblical Views of Creation.** Introduction by J. Powis Smith. American Institute of Sacred Literature, Chicago. 30 pages. Five cents.

The view presented is that the Bible contains many pictures of the origin of the world and the universe. This pamphlet prints them in new translations, with comments, in this order: Genesis 2. 4-25 (said to be the oldest), Genesis 1. 1 to 2. 3, selections from Isaiah 40 to 55, Psalms 104 and 139. 1-16, Job 10. 8-12, and 38. 4 to 39. 30.

"The idea common to all these Hebrew pictures of creation is that God was the maker of everything and everybody, but the writers allow themselves a wide latitude in the details of their poetical description."

**Reminiscences of Peter Zimmerman,** A Lutheran Layman, Well Versed in Scripture, Victorious in Prayer, by Theophilus Helig. 10 pages.

Requested for publication and gratuitous distribution by the Brotherhood of St. Luke's Lutheran Church, Philadelphia.

### AMONG RECENT BOOKS.

**Encyclopædia of Religion and Ethics,** edited by James Hastings. Charles Scribner's Sons, New York. 757 pages.

**From Every Tribe and Nation,** by Belle M. Brain. Fleming H. Revell Co., New York. 176 pages. $1.50.

**Introduction to Child Study (An),** by Clarence H. Benson. Bible Institute Colportage Association, Chicago. 240 pages. $1.50.

**Jesus' Teachings for Young People,** by Sidney A. Weston. Pilgrim Press, Boston. 127 pages. 40 and 60 cents.

**Man of Little Faith (A),** by Reginald Wright Kauffman. Penn Publishing Co., Philadelphia, Pa. 384 pages. $2.50.

**Self Lost in Service: Alexander Duff of India,** by Alexander Duff Watson. Marshall Brothers, Ltd., London. 141 pages.

**System of Natural Theism (A),** by Leander S. Keyser. Lutheran Literary Board, Burlington, Iowa. 150 pages. $1.35.

**Way of A Doctor (The),** by R. Fletcher Moorshead. Century Co., New York. 242 pages. $2.

**Youth and Truth,** by W. A. Harper. Century. 225 pages.

**Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.**

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Rev. James Moffatt, D. D., professor of Church History in the United Free Church College, Glasgow, has accepted the appointment to the Washburn chair of Church History in Union Theological Seminary, New York, where he will succeed Professor Arthur McGiffert. He will begin his duties in the autumn.

Dr. Moffatt, who is well known to readers of this magazine by his addresses on the doctrine of love in the New Testament, has held the chair of Church History at Glasgow since 1915. He is the author of a number of theological and historical works. His recently published translation of the Bible attracted a great deal of attention, much of which was adverse, but even his strongest critics spoke with respect of so big and challenging an undertaking.

# THE LIFE AND LETTERS OF PETER.

## INTERNATIONAL SUNDAY SCHOOL LESSONS.

### June 5. Peter Preaching to Gentiles.

**Acts 10 and 11. Lesson portion, 10. 34-48.**

The conversion of Cornelius and his house is second in its importance to the church and the world only to the doings on the day of Pentecost. It was the occasion on which the gospel was first released to the Gentile world.

The teacher should master thoroughly the whole story from 9. 43 to 11. 18. Put yourself in Peter's place, and live over the whole episode with all the earnestness and understanding you can command! Peter is the leader to whom it is now given to use the keys of the kingdom for the benefit of the non-Jewish world.

*Peter's address, 34-43.*

As the lesson portion begins, Peter finds himself for the first time in his life inside a non-Jewish home. His Jewish exclusiveness has been overcome (28, 29) by the vision from heaven and the words uttered by the voice (15), by the directions of the Spirit (20), by the testimony of Cornelius regarding the angelic message (5, 32). Up to this point he has been feeling his way, but now when he begins to speak he voices the conviction that throws down forever the bars between races, so far as God is concerned (34).

He then proceeds with his address. It centers on Jesus of Nazareth,—his consecration and life service, his crucifixion and resurrection, his future function as judge of the living and the dead. Thus Peter opens the way for "whosoever" to the forgiveness of sin by believing on Jesus.

*Results, 44-48.*

Peter assumed that Cornelius knew about Jesus (37). He was not saved (11. 14), but both in knowledge and conduct and desire

Cornelius was well prepared for the gospel seed. Hence we are not surprised at the remarkable thing that happened. Peter had only begun to speak (11. 15), but he had said enough for his eager hearers,—he had testified to Jesus and salvation through his name, and the Holy Spirit honored his witness by coming upon the audience with manifestations the same as at Pentecost. It was, indeed, the Gentile Pentecost.

Peter rises to the occasion. Seeing the hand of God in the spiritual manifestation he cannot stop half way, but directs that Cornelius and the others should forthwith be baptized with water into the Christian church.

As a study of Peter, note his prayerfulness even when away from home, his sincerity and loyalty to Jewish convictions, his readiness to accept new light and to act up to it, his clear thinking, his skill and power as a speaker, his knowledge of prophecy and of the gospel, his generous attitude toward new converts in a difficult situation. Observe how he is guided definitely and as needed by God,—by vision, by the Spirit, by circumstances. He fully realized the seriousness of his action, and took the precaution of taking six Jewish fellow believers with him,—how different from his former impulsiveness!

It was the filling with the Spirit that made a new man of Peter in character and testimony.

### June 12. Peter Delivered from Prison.

Acts 12. Lesson portion, 5-17.

*Scene 1. The prison, 5-11.*

The conditions at the moment are related in 1-4. A fresh wave of persecution has broken upon the believers: political persecution this time, not ecclesiastical.

What could the brotherhood do under the circumstances? How could they help Peter?

Ony one resource was available,—prayer. Verse 5 is a key verse. That "But" switches the course of events away from Herod to God; it introduces elements that Herod and all his soldiers cannot meet.

What good did their praying do? Did God hear and answer?

The narrative bears its own stamp of truth. It reads like the account of an eyewitness. And how naturally it reads, in spite of the supernatural factors,—the angel, the light, the falling chains, the opening gate! With no undue haste, but in a quiet and ordered way, Peter finds himself in the open street. On the face of it, Peter realized that God did answer prayer!

*Scene 2. Mary's house, 12-17.*

The scene changes to a certain private house where a group of believers are on their knees. As soon as the angel has left Peter he pulls himself together, makes his way to this house, and knocks for admittance.

Now we get one of the strangest and most human touches in the whole Bible. Those people would not believe Rhoda, and even when some one at last opened the door and Peter entered, they were astonished.

*The possibilities of prayer.*

Here was the prayer of a small, obscure, persecuted group of believers pitted against the might of Rome.

Herod had it all planned, "but prayer" could thwart him.

Peter was chained between two soldiers, "but prayer" could bring an angel to release him.

Guards before the door kept the prison, "but prayer" could open the gate and let Peter go free.

But no wonder the world questions the value of prayer when believers themselves manifest such practical unbelief in it, show such slowness in recognizing answers. If Rhoda had not stuck to her assurance, if Peter had grown impatient or afraid of capture and had gone away, the answer to their prayers would have "failed,"—but the fault would all have been on man's side, not God's.

The great problem today is to get the individual believer and the united church to its knees. It may take persecution to accomplish it.

### June 19. Peter Teaches Good Citizenship.

1 Peter 2. 11-17; 4. 1-5.

Since our topic for this quarter is the "Life and Letters" of Peter, a good preparation for this lesson will be to read through his two letters at a sitting. They can be read through aloud in 20 minutes. Use the American Standard or some other recent version for variety and for the light they often throw upon the Authorized.

The purpose of 1 Peter is stated in 5.12. (Compare Luke 22. 32.) It is not a didactic epistle, but personal and practical.

Peter writes as if in continual view of heaven. Believers are only sojourners and pilgrims on earth. The will of God is the ideal (2. 15; 4. 2). Jot down a list of all the things Peter touches upon in the lesson, and note how he relates them to God. Christian character and conduct are his main theme today.

*Seemly behavior, 2. 11, 12.*

Peter is thinking of the personal influence of believers upon their non-Christian neighbors. The object is that they shall glorify God, and this spiritual attitude is to be brought about by the "evangelizing influence of Christian character."

Dr. Jowett notes the beautiful tone of appeal that Peter adopts. He calls believers "Beloved." He "beseeches," and does not draw on apostolic authority to command.

To achieve this influence Peter first makes a negative request affecting the struggle between the higher and lower elements in a man,—total abstinence from fleshly lusts. But a negative attitude is not enough. Their behavior must be seemly, so that in the face of calumny and misrepresentation their good works shall impress the ungodly.

*Good citizenship, 2. 13-17.*

Next Peter writes on the relation of believers to civil authority. He shows that Christian teaching is against lawlessness. A good man must be a good citizen.

Loyalty to civil authorities is to be "for the Lord's sake": and note, governors are on their part to enforce the law (14)! Well-doing in the previous section was to silence calumny: here it is to silence the ignorance of foolish men. Evidently Christians were under fire at this time. Verse 17 looks in four directions,—mankind, the church, God, the civil ruler,—with appropriate attitudes.

If Peter's teaching were heeded today we should see less lawlessness in home and school, church and state.

*Living to the will of God, 4. 1-5.*

Peter reverts to the necessity of Christ-like character. Christ himself is our example. We are to be armed with his mind, which will turn us from fleshly lusts to the will of God.

To press home this exhortation Peter glances back in their lives. The reminder would sober them, but what a testimony to the transforming power of the gospel! As a temperance lesson a good text is furnished in the dark picture drawn of sporty life. There has not been much change between the first century and this. They still wonder at the "puritanical" character of believers, and resent it. But Peter also glances forward to coming judgment, when that wild set will have to give account of their lives.

**June 26. Review: Life and Letters of Peter.**

The teacher must decide whether he will review the complete life story of Peter, and his two books, or whether he will review just the lessons assigned this quarter. Many incidents in which Peter figured individually were not included in the lessons. It would be well if a bird's-eye view of his life could be secured by the teacher by running through the Gospels and Acts, and this communicated to the class, covering his personal experiences and training in the Gospels, his leadership and teaching in Acts and the epistles.

Besides the historical data there are of course the spiritual lessons we can learn from Peter, by way of warning or example. This calls for an estimate of the elements of his character, especial care being given to the change after the filling with the Spirit at Pentecost. Some of his characteristics are devotion to Christ, impulsiveness, courage in confession and cowardice in denial, narrow prejudice changed into Christian broadmindedness, etc.

Memory verses and quotable sayings are always pegs on which to hang instruction and exhortation.

# ILLUSTRATIVE HINTS AND HELPS

## ON THE CHRISTIAN ENDEAVOR TOPICS.

## Mrs. Ida Q. Moulton.

**Our Christian Duty to Maintain Health.**

1 Timothy 4. 8; Romans 12. 1. June 5.

Ian Maclaren, in his story "A Doctor of the Old School," tells of Dr. MacClure, who had been called to a farm where a boy had been badly cut in a machine. A neighbor telling his experience afterwards says:

"It was michty tae see him come intae the yaird that day. The verra look o' him wes victory."

Sooner or later every one touches the ills of the flesh. It is our Christian duty to cultivate that attitude of mind and body which will not only aid us in becoming victors over our own ills, but also help us to carry in face, voice and action victory to others.

* * * * *

One of England's great statesmen, Joseph Chamberlain, boasted that he never took exercise, he didn't need it. His longest walk was across the pavement to a waiting cab. Later in life, when the success or failure of his plans depended upon the personal supervision he alone could give them, he broke down utterly and had to retire from public life a helpless, hopeless invalid.

This is not an isolated example. One has well said:

"Those who are too busy to take proper exercise in early life must take time in later life to pay for their folly."

* * * * *

A clear-cut method of maintaining health is to prevent disease. One says:

"To cure is the voice of the past; to prevent the divine whisper of today."

Another: "Prevention of disease is as much ahead of curing disease as preventing a crime is ahead of sending a criminal to prison."

Then let us, as much as in us lieth, prevent disease through

**P**—ersonal cleanliness,
**R**—eligious sanitation,
**E**—nvironment,
**V**—aluing health above style,
**E**—ating at the right time the right proportions of the right kinds of food,
**N**—ature's established laws of health,
**T**—emperance. Sweep intemperance out of our land, and there will not be enough sickness to give healthy exercise to the doctors!

* * * * *

A Parody.

There was a man in our town
Invested all his health,
With madly avaricious aim,
To win the goal of wealth;
And when the same he had attained,
With all his might and main
He vainly lavished all his wealth
To get his health again.

—Anon.

## Poems That Are Worthwhile.

**Psalm 23. June 12.**

Any song or poem that leads us nearer to God is worthwhile. To find the highest poetry we naturally turn to the Bible. Aside from the poetic sections of that Book, recall certain passages of the Bible that have given songs of faith, hope and courage to mankind. Below are a few:

Ps. 18. 2. "A mighty fortress is our God."
Ps. 31. 20. "In the secret of his presence."
Ps. 61. 1-3. "O safe to the Rock."
Ps. 63. 7. "Under his wings."
Eccl. 12. 6, 7. "Some day the silver cord."
Isa. 26. 3. "Peace, perfect peace."
Isa. 32. 2. "The Lord's our rock."
Ezek. 34. 26, 27. "There shall be showers of blessing."
Zech. 13. 1. "There is a fountain."
Matt. 4. 18-22. "Jesus calls us."
Matt. 18. 12, 13. "I was a wandering sheep."
Mark 1. 32-34. "At even, ere the sun."
Mark 4. 35-39. "Jesus, Saviour, pilot me."
Mark 10. 13-16. "I think when I read."
Mark 16. 15. "Speed away, speed away."
Luke 2. 8-14. "It came upon the midnight clear."
Luke 2. 10, 11. "O little town of Bethlehem."
Luke 18. 37. "Pass me not, O gentle Saviour."
Luke 23. 26. "Must Jesus bear the cross alone?"
Gal. 6. 14. "In the cross of Christ I glory."
2 Tim. 1. 12. "I know whom I have believed."
2 Tim. 2. 3. "Am I a soldier of the cross?"
Rev. 3. 20. "Behold, a stranger at the door."
Rev. 4. 6-11. "Holy, holy, holy."
Rev. 22. 5. "In the land of fadeless day."

* * * * *

Good clean newspaper poetry, sometimes short but sweet, is worthwhile. Who does not love Edgar Guest's "Just Folks" poems, which brighten the pages of some of our leading dailies? How they touch the common everyday experiences of life, leaving the mind in pleasant sympathy with human nature, which after all is the same the world around!

The poems of our childhood, though perhaps made glamorous by time, are worthwhile. To reread them when the silver threads appear among the gold, those landmarks of our youth, help us to again enter that mystic mood of childhood's faith, and interpret for us the soul of the youth today.

Blessings be with them, and eternal, eternal praise,
Who gave us nobler loves and nobler cares.
The poets, who on earth have made us heirs
Of truth and pure delight by heavenly lays!

* * * * *

All great poets are lovers of nature.

"Call it not vain: they do not err
Who say that when the poet dies
Mute nature mourns her worshiper,
And celebrates his obsequies."

—Scott.

"My heart leaps up when I behold
A rainbow in the sky.
So was it when my life began,
So is it now I am a man,
So be it when I shall grow old,
Or let me die!"

—Wordsworth.

## Our Need for a Christian Sunday.

**Mark 2. 27, 28; 3. 1-5. June 19.**

Some one has aptly called Sunday "Humanity's lodestar."

Turned from the north, the needle, though so frail,
Lured by a mystic voice that calls from far,
Constant and true, through surging sea and gale,
It trembles back again to one sure star.

So, far across the world's turmoil and din,
Spent with temptation, beaten, faint and blind,
May thy voice, calling clear, through mists of sin,
Turn home our hearts, thou lodestar of mankind!

* * * * *

A minister on his way to church, meeting a lad with fishing rod going towards the river, said:

"My boy, the sabbath day was given you for rest!"

The boy quickly replied: "I ain't tired."

We must find other reasons for keeping the sabbath beside rest, for the leisure class are undermining that sacred day. Too much leisure withers our desires for the highest and best things: therefore we need the sabbath's influences in which to cultivate them.

Too much leisure withers our desires to "think of others": therefore we need a legal sabbath to force us out of exploiting others' claims on that day.

Too much leisure puts too much power in Satan's hands: therefore we need at least one day in seven to study our relationships toward him and God.

A Sunday school teacher of a class of Jewish youth asked them what they thought

of the question, "Is it lawful on the sabbath day to do good?"

One said: "Since the man's infirmity had been of long standing he could easily have waited another day."

Another said: "It would have saved trouble if Jesus had waited one day more."

A third said there had been no breaking of the law in the act, because the healing had not involved any manual labor.

The answers ended with a blind boy, who asked: "What would you have preferred if you had had the withered hand?"

Christ's example says to us: "Any time is the time to do good." Sundays should be devoted to doing as he would have us do.

* * * * *

When James Smetham, artist, poet and essayist, was asked why he went to church on Sunday he replied:

"To get a blessing."

"And what is a blessing?" further queried his friend. To which Smetham replied:

"A removal of the temptation to rage and scorn and indignation, a sweetness, a satisfaction with my lot, a content with God's dealings. I went to church today fretted with plenty of dark vexing suggestions, all sore as to feeling. I came away calm, sweet, fresh, all my cares gone, rejoicing in the God of my salvation, and I think no one is more happy than I. That is a blessing, a blessing out of Zion. And yet I know no more than I did at 7 P. M. who is going to buy my pictures, my poems, or my essays."

## Where Are Missionaries More Needed, India, or Africa?

**Matthew 18. 11-14. June 26.**

The following facts were gathered about India during the last decade. India has

315 million people,
200 million Hindus,
50 million outcasts,
60 million Mohammedans,
246 million who cannot read,
3 million Christians,
40 million secluded women,
25 million widows,
2½ million widows under ten years old,
14 million widows under 4 years old,
25 million lepers,
320 million gods,
300 languages and dialects.

The ferment and unrest in India today may be put under 3 principal heads,—the hostility of native newspapers to British rule, the practical effects of the caste system, baneful influences of the West. In India the Aryan of the East and the Aryan of the West are standing face to face, each claiming superiority over the other. The West's claims are founded upon its claims by conquest, its advanced civilization and general progress. The East's are founded upon their rights of 30 centuries of intelligence and social and religious distinction. These two Aryan brothers must both learn the language of love.

In India the need is so great that most hospitals are one-man or one-woman hospitals; that is, one doctor is responsible for everything.

How often the first step among natives is the curing of bodily ills, just as the first step towards winning them to our religion is in showing them that we have a better one.

### Africa.

Did you know that the area of Africa would hold the United States, British Isles, Germany, Norway, Sweden, Italy, Argentine, China, India, 50 Belgiums and 6 Spains?

No one knows the population of Africa, for there are a large number of native tribes uncounted. A conservative estimate is, "millions upon millions."

There are 800 languages and dialects spoken, and only 130 of these have been reduced to writing.

Every 8th person in the world lives in Africa.

If one missionary could teach and care for 50 pupils, Central Africa alone would need 280,000 missionaries.

One denomination, a large one, too, has only one hospital in all Africa. It has no chimney, no window, no floor (except the earth), no beds, no furniture at all. It is just a native grass hut that can accommodate fifteen patients that lie on the ground. That is typical of Africa's need.

South Africa is Christian—about 10,000,000 people. North Africa is Moslem,—about 40,000,000. Between north and south lies pagan Central Africa with 80,000,000 souls. Christianity is trying to press northward, Mohammedanism southward. Who will win?

A solid block of country with a population of 30,000,000 can be carved out of North Africa, entirely destitute of missionary agency.

In pagan Africa a human life is nothing. Natives abandon the old folks to die. A man can be bought for two yards of cloth, a woman for six. Four million persons are killed annually for witchcraft. Education is looked upon with suspicion.

With the exception of Abyssinia and Liberia, Africa is now under the control of one or the other of the European nations. One of those nations is doing all it can to destroy Protestant mission work, that was so gloriously successful under native rule. The Malagasy Y. M. C. A. has been suppressed. Three-fourths of the mission schools have been closed, though the government schools will accommodate only one-fourth of the children, and rank infidelity is taught in them.

# SELECTED THOUGHTS FOR THE QUIET HOUR.

(*Learn a Text a Day.*)

## JUNE, 1927.

WEDNESDAY, 1st. *Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me! Genesis 22. 12.*

How sweet this voice must have sounded to the man who had risen up early in the morning to do the will of God at so fearful a sacrifice! It is the untoward events that God has made so picturesque in his Word. —Thomas Champness.

THURSDAY, 2nd. *Do those things that are pleasing in his sight. 1 John 3. 22.*

I have seen more genuine hard work put into pleasure which was not pleasure than I have seen put into church work. Let us make our pleasures real and make them count for something, something which shall last and make us happy when we sit alone with ourselves!—Margaret Slattery.

FRIDAY, 3rd. *It is finished! John 19. 30.*

Grace is flowing like a river. How is it that grace is thus flowing for the healing and the uplifting of men? Because Jesus accomplished the work that made possible the outflowing of this river of God.—G. Campbell Morgan.

SATURDAY, 4th. *The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith. Galatians 5. 22.*

Goodness of heart, freedom of spirit, gaiety of temper and friendliness of disposition,—these are four fine things, and doubtless as acceptable to God as they are agreeable to men.—Henry van Dyke.

SUNDAY, 5th. *I have seen the wicked in great power, and spreading himself like a green bay tree, yet he passed away, and lo! he was not; yea, I sought him, but he could not be found. Mark the perfect man, and behold the upright, for the end of that man is peace! Psalm 37. 35-37.*

What mocking words are applied to the ungodly man! The Bible everywhere treats him with contempt. It sees him in great power, spreading himself like a green bay tree, and then it declares that he cannot be found, yea, though he be searched for in the soil where he grew, not a fiber of his roots can be discovered. The life of the hypocrite is described as a candle which has to be blown out, and which shall leave only an intolerable odor behind. The bad man's house is represented as founded upon the sand, and its doom is foretold. Never do we find anything of solidity, real value, or true praise connected with the bad man's name in all the Biblical record.—Joseph Parker.

MONDAY, 6th. *He that loveth not knoweth not God: for God is love. 1 John 4. 8.*

Love is eyes and ears and heart by which to learn of God.—Mark Guy Pearse.

TUESDAY, 7th. *To every thing there is a season, and a time to every purpose under the heaven. Ecclesiastes 3. 1.*

The people in all lines of duty who do the most work are the calmest, most unhurried people in the community. Duties never wildly chase each other in their lives. One task never turns another out, nor ever compels hurried, and therefore imperfect, doing. The calm spirit works methodically, doing one thing at a time, and doing it well, and it therefore works swiftly, though never appearing to be in haste.—J. R. Miller.

WEDNESDAY, 8th. *I will pray with the spirit, and I will pray with the understanding also. 1 Corinthians 14. 15.*

If we learned to pray, what miracles we should see wrought! It is infinitely more important for us to have power with God than with man. A minister who could pray properly, though he were the lamest preacher, would be a greater means of blessing than the most remarkable orator who did not know how to pray.—G. H. C. Macgregor.

THURSDAY, 9th. *And they compel one passing by, Simon of Cyrene, . . . . to go with them, that he might bear his cross. Mark 15. 21 (R. V.).*

Simon was just "passing by" when he was suddenly seized by a power he could not resist. He was a conscript of the cross, of a hard and imperative duty. But he was also a conscript of a glorious fellowship and a noble army.—Alexander McGaffin.

FRIDAY, 10th. *To him that overcometh . . . . Revelation 2. 7.*

The Christian life is not one of serene pleasantness, but is ever represented as a strenuous conflict in which we must strive to overcome.—W. L. Watkinson.

SATURDAY, 11th. *I know that my Redeemer liveth. Job 19. 25.*

The marrow of Job's comfort lies in that little word "My," and in the fact that he lives. Oh to get hold of a living Christ! Rest not content until by faith you can say, "My living Lord is mine!"—C. H. Spurgeon.

SUNDAY, 12th. *Peace I leave with you, my peace I give unto you. John 14. 27.*

Did you ever think that when Christ was dying on the cross he made a will? Perhaps you have thought that no one ever remembered you in a will. If you are in the kingdom, Christ remembered you in his. He left his peace and his joy for every true

believer, and no power on earth can take it from him who trusts.—D. L. Moody.

MONDAY, 13th. *By works was faith made perfect. James 2. 22.*

Faith is a kind of trust that makes one put his bottom dollar into a scheme. It is not mere intellectual assent. It is that particular motive power which makes a man give himself and everything he has to follow Jesus.—Wilfred T. Grenfell.

TUESDAY, 14th. *Go ye therefore, and teach all nations! Matthew 28. 19.*

Remember, fellow Christians, how wide was the horizon of Jesus! Our horizon widens from cradle to home, school, city, country, and with some, perhaps, to the last man. But to Jesus the outside rim of the earth was the first horizon that he saw, and the last. "Go ye into all the world" is his limitless command, his boundless expectation.—Maltbie D. Babcock.

WENESDAY, 15th. *If two of you shall agree on earth as touching anything . . . . it shall be done for them of my Father. Matthew 18. 19.*

"On earth": that is the place of prayer, because it is the place of conflict.—S. D. Gordon.

THURSDAY, 16th. *So will not we go back from thee. Psalm 80. 18.*

The saddest sight in the world is that of one who once walked with Christ, and now walks apart from him. The church has many such in her membership, and each one stands as a strong warning. It is against this that we must pray, as does the psalmist, if we too would avoid the perilous snare of backsliding.—J. Stuart Holden.

FRIDAY, 17th. *Remember the word unto thy servant, upon which thou hast caused me to hope! Psalm 119. 49.*

Whatever your special need may be, you may readily find some promise in the Bible suited to it. When you find such a promise, take it back to the promiser, and ask him to fulfil his word!—C. H. Spurgeon.

SATURDAY, 18th. *Go up to the mountain, and bring wood, and build the house, and I will take pleasure in it, and I will be glorified, saith the Lord. Haggai 1. 8.*

He still finds delight in our work for him. Every effort we make for him is appreciated. I can add to the pleasure and glory of my Saviour. If today I speak a word to help anyone to him I am increasing his delight.—Thomas Champness.

SUNDAY, 19th. *In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Ephesians 1. 7.*

The preaching of the redemption of the cross is the foundation and center of the salvation the gospel brings us. To those who believe its full truth it is a cause of unceasing thanksgiving. It gives us boldness to rejoice in God. There is nothing which will keep the heart more tender towards God, enabling us to live in his love and to make him known to those who have never yet found him. God be praised for the redemption of the cross!—Andrew Murray.

MONDAY, 20th. *Who healeth all thy diseases. Psalm 103. 3.*

The fever of worldliness that burns in the blood, the ill-temper, the unkindness, the impatience, the dreadful malady of avarice that turns the heart to stone, the dim vision of himself, the fretting fear, the foolish envy,—how loathsome in his sight is that of which we make so little! Cast thyself at his feet until he make thee clean!—Mark Guy Pearse.

TUESDAY, 21st. *Surely goodness and mercy shall follow me all the days of my life! Psalm 23. 6.*

O that we might live in that faith!

WEDNESDAY, 22nd. *He ever liveth to make intercession. Hebrews 7. 25.*

Now that Christ is seated at God's right hand he continues, as our great high priest, the work of intercession without ceasing, but with this difference, that he gives his people power to take part in it. Seven times in his farewell discourse he repeated the assurance that what they asked he would do.—Andrew Murray.

THURSDAY, 23rd. *I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment. Matthew 12. 36.*

We can all see how there must be a day of judgment for speaking words, however carelessly they be uttered, or however innocent they may seem, or however quietly they may be spoken, that produce such violent results and so much spiritual unhappiness and damage.—Raymond Calkins.

FRIDAY, 24th. *He must increase. John 3. 30.*

Christ never looks greater than when you put a man by his side. He never suffers by attempted comparison. All faiths pale in his diviner light.—W. L. Watkinson.

SATURDAY, 25th. *Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty. Proverbs 3. 9, 10.*

Our Father has so much confidence in us that he makes no hard, arbitrary rule for Christian giving, but leaves it to the filial love and loyalty of his children to determine how much of their possessions they will offer to relieve the pains and sorrows of the world.—J. H. Jowett.

SUNDAY, 26th. *After this I beheld, and lo, a great number which no man could number, of all nations and kindreds and people and tongues, stood before the throne and before the Lamb, clothed with white robes and palms in their hands, and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb! Revelation 7. 9, 10.*

There will be joyful service in heaven, but none in hell; delightful rest in heaven, but none in hell; pleasures for evermore in heaven, but none in hell; perfect order in heaven, but none in hell; blood-washed saints in heaven, but none in hell. In which place would you rather spend eternity?—Thomas Stephens.

MONDAY, 27th. *That gospel which I preach. Galatians 2. 2.*

What the minister says on Sunday may be unnoticed or forgotten. What the Christian neighbor, or the Christian in the household, says and does every day is a living epistle, read and remembered.—J. R. Miller.

TUESDAY, 28th. *Blessed are they which do hunger and thirst after righteousness: for they shall be filled! Matthew 5. 6.*

"They shall be filled" is Christ's promise, and his own life is the proof of this promise. Satisfaction is not to be found in things, but in spirit; not in position, but in disposition; not in circumstances, but in character,—and character is the result of the soul's hunger for Christ.—John McDowell.

WEDNESDAY, 29th. *My meditation of him shall be sweet: I will be glad in the Lord. Psalm 104. 34.*

Secret prayer, I sometimes think, cannot exist without accompanying Bible study, because secret prayer is not monologue, it is dialogue. We must give God an opportunity to speak to us as well as we to him; that is the idea of communion. There must be an interchange of thought, of spirit, of purpose, of desire.—John R. Mott.

THURSDAY, 30th. *Blessed are the peacemakers: for they shall be called the children of God! Matthew 5. 9.*

The world is hungering for peacemakers of great stature. Never were they so needed. The pattern peacemaker is Christ. Only in and through him the peace of nations is possible. A truly Christian peace among Christian nations, what a marvelous and beautiful thing it would be! And it is to be. It is in God's purpose, and is awaiting man's will.—Bishop Brent.

# BIBLE NOTES FOR DAILY DEVOTIONS.

## GREEN PASTURES AND WATERS OF REST.

### Rev. F. B. Meyer, D. D., London.

JUNE, 1927.

**Wednesday, 1st. Psalm 93.**

As we read this psalm we can almost detect the beat of the surf on a rockbound coast. The ocean is credited with a voice, and we are inclined in the words of the song to ask, "What are the wild waves saying?" Go down to the shore, and when the waves are loudest in their roar, ask what they are endeavoring to say, and they will reply, "The Lord on high is mighty." Nature is as a great organ, the music of which peals out through the ages. The song of birds, the rustle of the corn, the lowing of the cattle, the music of the spheres are the lighter tones, and the roar of the ocean, beating on reef or beach, is the bass. These chords accompany the ceaseless song of the seraphim, which Isaiah overheard, and John: "Worthy art thou to receive glory, and honor, and power, for thou didst create all things, and for thy pleasure they are and were created!"

But the reference is not merely to the creation or administration of our tiny world, but includes the majesty of Jehovah as the ruler of the universe. He has been its king from everlasting. It depends on him, and is upheld by his might. However lawless they seem, all the powers of nature are subject to him.

But, clearly, there was more in the psalmist's mind. He was evidently thinking of the opposition of the nations against the rule of the Almighty. "Why do the people imagine a vain thing? The kings and rulers take counsel together against Jehovah, and against his Christ." But Jehovah on high is mighty; he is girded with strength; he is from everlasting; his throne is established of old; yea, the world is established that it cannot be moved.

These words are specially comforting to us in these days, when the world is more than usually swept by storms and there is the sound of revolution in the air.

The closing verse is noticeable in this connection. By a sharp transition the psalmist passes from the world of nature to the revelation given in his Word, and we are reminded that his testimonies are sure. Hostile criticism may beat on them as the waves on the beach, but as the beach remains when

the foam of the storm has melted, so will Scripture outlast its critics, thunder as they may!

*Help us, O God, ever to hold fast thy holy Word, that we may build on it, to find it firm against all assaults and create in us, we beseech thee, that holiness without which none can see thy face! In Christ's name.*

**Thursday, 2nd. Psalm 94.**

The psalm begins with an appeal to God against the insolence and oppression of the wicked (1-7). Surely, says the psalmist, a limit should be placed on these men. They crush the innocent, afflict thine inheritance, slay the widow, and murder the fatherless. The defencelessness of these people makes them an easy prey. They say, "Jehovah seeth not." Even if they do not actually use those words, their conduct is practical atheism.

But surely this argument is extremely short-sighted and weak (8-11). God is neither deaf nor blind. Though he does not immediately interfere, he hears each angry word, and notices each cruel deed. For the moment he appears quiescent before terrific provocation, and is content with giving grace and help to the oppressed, but when life's short day is over, and we pass from this shadow-world into the eternal, the first word that will be addressed to these proud and cruel oppressors will be, "Son, remember!" God will bring everything into final judgment, and a man's life work will determine his destiny.

God, who instructs and chastises the nations, is equally careful of his own children (12-18). Compare verses 10 and 12! The end of his instruction is that his servants shall rest quietly in himself until the days of evil are overpast. He never can cast off his people or forsake his inheritance, but through years of oppressive cruelty will sustain and comfort them. When our Lord sets up his kingdom on the earth, there will be no unrighteous judgments or dealings. The assessment of mankind will be regulated by absolute justice. Such is the sure anticipation of the child of God, and amid the anxious thoughts that may assail him he is kept in perfect peace. Ultimately God will justify himself, and all mankind will bear witness to the wisdom and rightness of his dealings with the world. In 18-23 is the sure confidence of faith, which looks upon what shall be as though it had been already accomplished.

*We thank thee, heavenly Father, that thy throne stands clear against high-handed cruelty and oppression! Though thou tarriest, thou wilt assuredly come to judge the cause of the helpless and poor. Make haste, O merciful Lord, for the times are dark, and faith falters! In Christ's name.*

**Friday, 3rd. Psalm 95.**

This and the following psalms are full of exhortations to praise. Probably they were intended for Temple worship.

We are invited (1-7) to worship God with joy and thanksgiving, and nothing is so likely to induce the holy spirit of prayer as this inaugural exercise. Begin by praising, and you will soon come to praying. Augustine says: "The psalmist invites us to a great feast of joy, a joy which runs beyond all words." A threefold reason is given why this worship should be given with glad hearts and loud thanksgivings,—that Jehovah is a king more glorious than all who are called gods and are worshiped, that he is the creator of the world, and that he is the watchful shepherd of his own Chosen People. The fact of creation includes the heights of the mountains and the hollows of the ocean beds; but wonderful as this is, it is yet more wonderful that he is also a great and good shepherd, who makes us to lie down in green pastures and leads beside waters of rest.

It is a mistake (8-11) to delay such worship and praise, because a hardening of the heart may be setting in, which needs immediate attention. Therefore, see to it that today not a moment should be lost of bringing the heart into the presence of God, and into those ascriptions of adoring love which engirdle his throne! Surely they will be contagious and inspirational: "One cried to another and said . . . ." It is a matter of urgent importance to arrest the hardening of the heart, because it may blight our entire afterlife, and lead to exclusion from the land of promise and rest.

The author of the Epistle to the Hebrews argues from the use of "Today" that this psalm is applicable to the gospel dispensation. Clearly, Joshua did not bring the people into God's rest, or this psalm, written long after the settlement, would never have expressed the fear lest after all that rest might be forfeited through unbelief. Clearly when this psalm was composed the rest was not granted. Indeed, that rest is alone given by Christ.

*Give us thy rest, we beseech thee, O loving Saviour, that we may have the quiet heart to which thou mayest reveal thyself, as not unto the world! May we realize the peace that passeth all understanding, and the joy that is unspeakable and full of glory, through thy gracious shepherd-care!*

**Saturday, 4th. Psalm 96.**

We may well question if we sufficiently cultivate this spirit of adoring praise and joy. We are keen to ask for forgiveness, and for other mercies and interpositions of the Almighty, but we fail to launch out on the sunlit stream of overflowing gladness.

We are the more to blame when we compare our possible themes with those of the Jews.

They sang of salvation, referring to their return from captivity in Babylon, but the

salvation which we can recount is that of deliverance from the thraldom of sin through the death of Calvary, and the enthronement of our Saviour at the right hand of power. These are his marvelous works!

They praised him because he made the heavens. We rejoice because he has opened the kingdom of heaven to all believers.

They extolled his honor and majesty, his strength and beauty. We extol the fact that he humbled himself, and became obedient to death, even the death of the cross, and that therefore God hath highly exalted him.

They brought an offering when they came into his courts. We humbly offer ourselves and our bodies, our soul and spirit, to be his living sacrifice.

They told it out to the nations that the Lord was a righteous judge. We can add "a just God, and a Saviour."

But we unite with them in demanding that the universe should become an orchestra of praise to heaven and earth. We appeal to sea and land, to fields of golden wheat, and trees in their forests and woodlands, to mountains and valleys, to burst into one mighty hallelujah chorus, for he cometh, he cometh to judge the world with righteousness, and the peoples with his truth.

*Oh, take our hearts, most blessed Spirit of God, and tune them to the praise of Christ, through whom the worlds were made, and mankind has been redeemed! Unto him that sitteth on the throne, and to the Lamb, be the blessing and the honor, the glory and the dominion for ever and ever; for we owe our being to his creative might, and our redemption to his precious blood!*

**Sunday, 5th. Psalm 97.**

This psalm catches up and passes on the jubilation which is characteristic of this group. The fact that verse 7 is quoted in Hebrews 1. 6 warrants us to appropriate much of this psalm to the reign of our Saviour, on whose shoulder is the government of the ages. "He must reign till he hath put all enemies beneath his feet."

There is a striking contrast (1-3) between the clouds and darkness in which and through which the Lord is carrying out the eternal purpose of bringing back this recreant earth to its allegiance,—and we have absolute confidence that his throne is founded on righteousness and justice. We cannot understand, but we can trust. We may thank God also for the fire that goes before him to consume all that offends and resists. When the psalmist cites the jubilation of the Western isles, he suggests that the course of Christ's empire will take that direction; and surely his anticipations have been abundantly realized.

May we not apply the magnificent paragraph, 4-6, to the second advent, when the whole earth shall be suddenly illumined as by a blaze of lightning, and mankind shall awake to find itself in the presence of the Lord of the whole earth? The immediate reference may have been to some national deliverance, but the ultimate outlook is surely to the actual presence of the Lord. The effects of that epiphany are described in 7-9.

The ages of surpassing joy shall far exceed the groans of a travailing creation and the tears of saints (10-12). There must have been wild work on this planet when the forests were hurled into the yawning earth to become the sown light which we know as coal; and there will be a similar exchange in the future, when from our present sufferings shall arise the exultant gladness of a redeemed humanity. Take heart, all ye who suffer! God is sowing for you harvests of light, gladness, and praise.

*We thank thee, heavenly Father, for our glad outlook, when our present affliction shall have worked out a far more exceeding and eternal weight of glory! It is enough, gracious Father: we trust thee, and shall never be ashamed!*

**Monday, 6th. Psalm 98.**

It is quite likely that this, like others in this group of psalms, was suggested by the return from Babylon. Then it was that Jehovah remembered his mercy and faithfulness toward his people, and all the surrounding nations watch the salvation which he wrought. That any banished, exiled people should return to their own country after years of foreign sojourn was matter for universal wonder.

But here again we can do no other than let our minds run on to that greater event which shall justify the long discipline of pain and sorrow through which our earth has passed. Some day we shall return to use this psalm as the fit expression of our exuberant joy and triumph. Then we shall confess that he has done marvelous things, that his right hand has wrought salvation, that he has remembered and fulfilled all his promises, that the ends of the earth have seen his salvation. The house of Israel shall be restored, and once more the earth shall sing among her sister spheres as on the morning of creation. Goethe said that the earth seemed to him as a captive sighing for emancipation, waiting for the striking off of her fetters. All that will be forgotten as a bad dream. The hum of bees, the rustle of the woods, the murmur of rivers, the break of the ripple on the shore, the boom of thunder, will be constituent voices in "the joyful noise" of "all the earth."

There are some who speak and act as though the kingship of Jesus were a subject of melancholy. They think that a midnight darkness would overshadow their lives if they were to submit to his rule. They little realize how insipid all their joys would

seem to be if once they tasted of the love of God in Jesus Christ.

*How can we thank thee enough, O Spirit of God, that thou hast given us foretastes of future joy in those holy moments when thou hast revealed the love of Christ! May his love be shed more abundantly abroad in our hearts, and teach us the first notes of the new song to him who loveth us and washed us from our sins in his blood! In his name.*

**Tuesday, 7th. Psalm 99.**

This is the last of these precious psalms which apply so exactly to the ultimate reign of our Lord, when he shall have put down all rule, authority, and power, and the kingdoms of this world have become his. The hour when that blessed age will break is not revealed to mortal hearts, but that summer is awaiting our world at some point in the future is as certain as when spring flowers press through the clods of winter to whisper that the reign of the frost king is broken.

The psalm falls into three strophes, each of which ends with an ejaculation of the holiness of God, vv. 3, 5, 9.

Verses 1-3. The majesty of God. But great and awful though his environment may be, we fear him not, because he sitteth upon the cherubim who overshadowed the ark, bending towards the golden mercy-seat which was encrusted with the blood of atone-ment. God is great, and high, and holy, but he is nigh unto all them that call on him in truth.

Verses 4 and 5. What an infinite comfort it is to know that God is absolutely righteous, and that his ultimate objective is to establish equity and execute righteousness. Evil may flourish as weeds do, but "our God is a consuming, i.e., a cleansing fire." He will presently set up his throne, and execute judgment.

Verses 6-9. This example of three illustrious saints is adduced to enforce the appeal for holiness which is the burden of this psalm. "Be ye holy, for I am holy" is the reiterated appeal. Be holy, because God is great! Be holy, because God is enthroned to establish equity! Be holy, because of the great examples of the past! Cultivate the meekness of Moses, the consecrated service of Aaron, the prayers which were so strikingly characteristic of Samuel! Yet beware! Moses was forgiven, but he never entered the Land of Promise. So was David, but the sword never left his house. Thou wast a God that forgavest them, though thou tookest vengeance on their doings! But the psalmist closes on a note of love and hope: the Lord is holy, but he is ours, "The Lord our God"!

*Holy, holy, holy, Lord God Almighty, heaven and earth are full of the majesty of thy glory! Thy holy church throughout the world doth acknowledge thee, the Father of an infinite majesty. Glory be to thee, O Lord most high!*

**Wednesday, 8th. Psalm 100.**

The previous psalms have extolled the many phases of God's character and dealings, and here every stop of the organ seems to be pulled out that he may be worthily praised. All the earth—Gentiles and Jews alike,—is summoned to holy rapture and worship.

Praise should have a larger share in our devotional life. It is a loftier approach to God than thanksgiving, which acknowledges some special boon which God has bestowed. It is absolutely selfless, and mingles with the adoring rapture of heaven, as a singing brooklet when it pours its tiny contribution into the brimming river.

"All ye lands" is especially suitable for the Lord's Day, for as the day dawns in Japan, and then slowly traverses the continents, it awakes in every land the hymns of Christian love. All lands were included in the purchase of Calvary. Let all sing! "Serve the Lord with gladness and singing!" Let not communal singing be confined to secular gatherings! We might well organize more often song services, in which not soloists alone, but all might take part. Happy are they who, like Luther, can wake a musical instrument to strains of love and praise!

Mark well the successive themes for praise: (1) That he is God, infinitely holy, self-existent and self-sufficient, the Father of mercies, tender and true, loving and strong; (2) that he is our creator, who made us, and is therefore responsible for us; (3) that we are his (R. V.); (4) that he is our shepherd, and it is therefore incumbent on him to fulfil the ideals of Psalm 23.

"Enter into his gates with thanksgiving!" Sad as your life may be, it might be sadder. Single out the blessings, however few, and dwell upon them, till the rift in the clouds widens into great patches of mercy!

"The Lord is good. . . . . His faithfulness to all generations." Yes, behind what seems dark and painful he is still God, i.e., good. "Behind a frowning providence he hides a smiling face." No sky is without a background of azure. Watch that rift, it will grow! Above all, reckon on his faithfulness!

*Grant unto us, heavenly Father, we beseech thee, in fuller measure the spirit of praise, that we may join in that everlasting chorus which is rising from all the universe! We praise thee for our creation, preservation, and all the blessings of this life, but above all for thine inestimable love in our redemption and adoption into thy family!*

**Thursday, 9th. Psalm 101.**

Again we come to David's contributions

to the Psalter. This psalm contains the ideals with which he began his reign.

It was a morning without clouds. The enlightened principles that shone in his soul suggest an ideal program alike for palaces and cottages. Much of it was suggested by force of contrast. He was forewarned by what he had witnessed in Saul's court, which was vitiated by the evils which throughout history have specially characterized Oriental palaces. Jealousy, rivalry, bribery, favoritism, and passion had swarmed as the filthy creatures in caves where the sunbeams never penetrate. None of these should have place where he dwelt. Alas for Absalom, Bathsheba, and Joab!

It is the sign of a noble nature when a man begins with himself (1-4). You cannot lift others higher than you stand yourself. Justice tempered with mercy is God's perfect way, and David longed to set them to the music of daily behavior. He will sing, and is determined to walk wisely. In addition, he trusts that God will come to dwell with him. Here is a prayer for us all: "Oh, when wilt thou come unto me?" And may we not reckon on God indwelling both heart and home when we behave ourselves wisely in a perfect way, and shed around us the sunlight of a perfect heart? Are we not in danger of drifting from the ideals that governed our Puritan ancestors, with their daily gathering around the family altar, the grace before meals, the careful attendance on the services of God's house, and, above all, that pure and happy enjoyment of common interests of music in the home, or skill in outdoor sports? Let us all endeavor to make our home life more attractive, walking in it with perfect hearts!

In verses 5-8 the psalmist names the people whom he will not tolerate in his court. Slander, pride, vanity, lying, deceit in every form, shall be excluded from the pure atmosphere of the palace. And he will be quick to notice and care for "the faithful in the land." What befits king's courts should also characterize the people whom we choose for our intimate friends and companions.

*We pray thee, heavenly Father, to raise up in this land statesmen and rulers who will enthrone righteousness and peace, and promote whatsoever things are just, pure, honorable, lovely, and of good report! In Christ's name.*

**Friday, 10th. Psalm 102.**

The reference to Zion in ruins (13, 14) evidently points to the time when the pious Jew, patriot and prophet, turned to God with pleading intercession. Whether the desolations referred to with so much pathos were those over which Nehemiah mourned, or belonged to a later period, is not apparent, but the whole psalm is marvelously appropriate to the present condition of the church of Christ, so largely desolated by infidelity, formalism, and lack of spiritual power. Would that the servants of Christ took to heart the present desolation in the same spirit as characterized this leal-hearted Jew!

The psalm may be divided into a prelude, 1, 2, asking God to listen to the following litany of prayer; a description of the psalmist's broken-hearted grief, 3-11; the emergence of an heroic faith, 12-22; and a magnificent outburst of exultant faith in the faithfulness of the Creator, 23-28.

We can only note the imagery of the psalm, as abundant as it is touching or sublime: The smoke speedily dissipated in the air, the brand that slowly yields itself up in flame, the withered grass, the emaciated skeleton, the pelican, lonely and somber, the sparrow that has lost its mate, ashes instead of bread, wine diluted with tears, the drop of the eagle's prey upon the stones, the lengthening shadows of the approaching night. God arises from his seat filled with pity, because the set time is come for his interposition, in answer to the tears and prayers of his people. Already his glory breaks on the world in answer to the prayers of the destitute. May not this refer to the second advent, when Jehovah will appear in glory to succor his chosen? Then praise to Jehovah will be universal, and will go on sounding with increasing volume until the whole earth is belted with his praise.

No commentary can add luster to the magnificence of verses 25-28, applied in Hebrews 1. 10 to our Lord. If the heavens and earth as we know them are so wonderful and fair, what will not the new creation be?

*Breathe into our hearts, O Lord, something of thine own love for thy church, just now in great peril from false doctrine, worldliness, and division! Heal her wounds, and once more pour forth thy Holy Spirit, as at the beginning, that she may return to her first love and wield her ancient power! In Christ's name.*

**Saturday, 11th. Psalm 103.**

David is the musician of the soul, and here, surely, he reaches his topmost note. May we not say that his spirit, being touched by the Spirit of God, appeals first to his mind, then to universal human experience, and finally to the heavenly choirs, to give adequate praise to the eternal God?

The first appeal is to his own experience, 1-6. Every stop in the organ is drawn out. All that is within him is summoned to join in the outbursting ecstasy of his heart. We are too apt to forget God's benefits, to accept them as a matter of course, to think that they come automatically, and apart from his constant care and thought. Whether we acknowledge his tender care or not, God goes on healing, redeeming, crowning, satisfying, forgiving, and executing righteous judgments when we are oppressed. The ceaseless, tender, sensitive awareness of

God to our needs and their supply is an almost overwhelming thought. It is as if our heart were at every beat asking God, Shall I beat again? and God says, Yes, and enables it so to do with a pulse of his own energy. How can we be thankful enough for his ever-present care?

The second appeal is to human experience, 7-19. Moses and Israel, who tested him during their desert wanderings; those that have feared him with loving reverence under every sky and in every age; the fleeting generations of mankind who have passed away as the flowers of successive springs; those who have kept his commandments and remembered his precepts, all these are summoned to join the universal chorus of blessing and praise. Notice the stress laid on the fear, which is reverence born of love, 11, 13, 17!

The third appeal is to the heavenly choirs, 20-22. We remember the story of Handel's training his first choir to sing the Hallelujah Chorus. "Loudaire! Loudaire!" he cried in his broken English. So David turns in despair to the angels that excel in strength, to the ministering spirits that do his pleasure, and to all God's works. O heart of mine, awake, awake! Already Revelation 5. 9, 11, 13, has begun.

*O Spirit of God, purify and tune our hearts, call them to join the eternal song which arises from all creation! May we add the songs of creation, providence, and daily care to the strains of thanksgiving to him who died to save us! In his name.*

**Sunday, 12th. Psalm 104.**

Notice the tableaux in this marvelous outburst, how the psalmist detects a song or psalm ringing out from the whole orchestra of creation! Paul lays stress on the travail of creation which groans as it gives birth to a higher and happier age, but the psalmist insists that the chimes of creation still arise to God, undisturbed by the sad minor chords of sorrow, sin, and discordant human elements which demanded Calvary.

Divine creation, 1-9. It seems as though we were invited to witness its successive stages. The creation of light to be God's garment, and of the expanse between cloudland and ocean. The creation of the clouds to carry the ocean vapors across the thirsty continents. The breathing forth of the winds, and the kindling of fire. The depositing of granite foundations, the emergence of land from the grave of water. All these processes, which occupied the age-days of creation, pass before the psalmist's mind, and as they do they elicit wonder and adoration. Let us read again Genesis 1 in this spirit!

Divine providence, 10-24. The domestic beasts that toil for man, the wild asses that none can tame, the fowls that build in the woods, the wild goats that frequent the high mountains, the storks in the marshes, the conies in the rocks, the grass and the herbs, olives and vines, dark nights and sunny days, all these testify to the wisdom, inventiveness, and power of God, and all elicit the praise of his children.

Divine immanence, 25-35. We must not think of creation as a clock wound up to last for so many thousand years. Its maintenance is due to the immanence of the divine Spirit. The whole universe depends daily and hourly on God's care,—"These wait all upon thee."

*Our God and Father, give us grace to detect thy workmanship in the worlds above us and in the atoms beneath, and as we behold, may we adore; and as we think over again thy first thoughts in creation, may we the better appreciate the marvels of our redemption! In Christ's name.*

**Monday, 13th. Psalm 105.**

This and the next psalm are evidently companion pictures, the one specializing on the earlier stages of Israel's history culminating in the Exodus, the other more specially dealing with the experiences of the desert march and the divine patience and forbearance under repeated provocation. The psalmist's object is to keep the wonderful history of the past before the people, as a warning against apostasy and an incentive to faith. Books and treatises such as we have were of course unknown, and therefore the memory played a much more important part in the formation and maintenance of moral standards. The psalms did for the Hebrew race what Homer's Iliad and Odyssey did for the Greek.

Verses 1-4. There is a note of ecstasy here. The psalmist's soul is mounting on wings. Before he opens the vista of God's marvelous response to Abraham's faith he reveals to us the effect which the review has had upon himself; and even before he states the ground of his exultation he stirs us with his passion. "Sing ye! Talk! Give thanks! Glory ye!" Oh for more of that passion when we kneel before God! Surely the story of the Gospels should stir our sluggish natures to even higher flights.

Verses 5-15. In this paragraph the stress is laid on the choice of Abraham, and the eternal covenant which Jehovah made with him and his seed, a covenant which holds today, and indeed, the fulfilment of which is taking place before our eyes. Genesis 15. 18-21 has never been perfectly fulfilled, but today the opening of the old system of irrigation by modern engineers is preparing the wide district between the Lebanon and the Euphrates for possession by Hebrew colonists.

Verses 16-38. The story of the centuries of bondage, of the plagues, and of the Exodus is recited in magnificent phrasing. Note the repeated striking of the keyword, He.

Verses 39-45. The ample provisions for the Exodus, from the divine standpoint. It

is left for the following psalm to narrate Israel's repeated failure. Here we have only joy, triumph, song.

*We bless thee, O our God, for thy faithfulness to thy servant Abraham, and for the abundance of thy providence on his behalf! Grant to us, we pray thee, that we may be enabled to reckon on thee as he did, not considering our weakness and frailty, that we may not hinder the fulfilment of thy purposes of grace!*

**Tuesday, 14th. Psalm 106.**

A vein of sadness pervades this psalm which is absent from its companion, that precedes. It is the contrast that Milton makes between "L'Allegro" and "Il Penseroso." But is not this also true of us all? In God there is no shadow of turning, but our moods chase each other as sun and cloud across the mountainside.

The singer begins with a plea for himself (1-5). We know nothing of him save as we read his heart in his poem, but the closing stanzas suggest that he lived in the dark days of Israel's dispersion to Assyria and Babylon. The greatest artists have generally given some clue to their identification,—perhaps a face on their canvas has been enough to connect themselves with their immortal productions, but there is no such identification mark here. This is characteristic of the loftiest piety. It is anonymous.

The following paragraphs are marked with the contrast between "They" and "He." Each outbreak of sin seems to be a foil to set forth the divine patience and help, at the Red Sea (6-12), at Kadesh-barnea, when the report of the spies led them to demand a return to Egypt (13-27), toward the close of the forty years of wandering, which led to the outbreak of the plague and the death of Moses on Pisgah (28-33), the settlement in Canaan, and all that marred the subsequent history of the Chosen Race (34-46).

There are two lessons here. First, we may discover a picture of our own lives, with their alternations of light and shade, of coldness and warmth, of backsliding and return, of ecstasy and depression. The only cure for this is Christ himself, to believe in his unchanging love and care, to reckon that our standing in him is not affected by our conditional changes, to remember that he recognizes the touch of the hem of his garment with the immediate response of virtue from his heart. Second, we may find in verses 47 and 48 a clue to what is happening at the present hour, as Israel is again being gathered to their own land and the light begins to glimmer in the Eastern heaven.

*How shall we ever thank thee sufficiently, gracious Father, that thou hast not dealt with us after our sins? Again and again thou hast interfered on our behalf, revived and brought us back. Blessed art thou, O Lord God, from everlasting to everlasting, and let all thy people say Amen!*

**Wednesday, 15th. Psalm 107.**

This perfect poem, with its five cantos ending in four instances with the same refrain, and all tending to thanksgiving and praise, can gain nothing from our handling of it. Its exquisite beauty and symmetry defy the effects of time, of translation, and of differing dispensations.

The introductory paragraph, 1-3, suggests that it dates from the days of Ezra and Nehemiah, when a remnant of the Chosen People had returned from the lands of their captivity, and were gathering around the ruins of their city and country.

Verses 4-9 tell of the return from captivity, when, under Ezra and Nehemiah, they traversed that great and terrible wilderness, infested with the Bedouin, between the Euphrates and the oasis of Damascus. The pilgrims' longing souls, hungry for the land of their fathers, were at last satisfied by their vision of their beloved fatherland. Prisoners were amongst them who had been released from bondage (10-16). The sick were there who had been recovered from the gates of death (17-22). We may suppose that a contingent may have drifted to Tyre and Sidon, and returned by sea (25-32). Probably the psalmist next depicts the early settlement of the restored people in their own country, when they were fighting their arduous way to the reclamation of waste and economic prosperity (33-43).

But, after all, these references to the possible circumstances out of which this beautiful composition arose are of less importance to us than their personal application. There is hardly a phase in our personal history which is not reflected in one or other of these vignettes. Some are traveling a difficult road beset with peril. Others are the prisoners of circumstances from which they are unable to get free. Others are sick, some incurably. Others may be battling with a storm, which seems, as in the case of Christ, to be aroused and directed by Satanic hate. Others are wrestling with sterility. Oh, brothers and sisters, let us cry to the Lord in our trouble! He will most certainly save us, and give us cause to praise him for his goodness and his wonderful works. Look up, not down! Don't gad about for human help!

*We turn from prayer to praise, O God of our help! Forgive us that we have so often looked around for human assistance, and been disappointed! Henceforth we will lay our case only before thee, and cry to thee, thou God of our fathers, thou ever-present help, thou wonder-working Jehovah, who wast, and art, and shalt be, world without end! Oh that all men would praise thee for thy wonderful works!*

**Thursday, 16th. Psalm 108.**

The psalmist anticipated Pentecost in his

experience of God. Already he lived under the glorious energy and power of the Holy Spirit. Psalm 51. 11 suggests that he was aware of his indwelling, and here he seems carried beyond himself under the impulse of an almost Pentecostal current. The uplift of his heart in praise, the upreach of his soul beyond this low earth to the mercy which is above the heavens, his passion for the higher exaltation of God, his persuasion of victory over Edom, Moab and Philistia, his certainty of ultimate triumph in the name and by the power of God, these are the sure signs that the spiritual faculty of David's nature had been touched and kindled by the divine fire. The special nomenclature of the epistles is absent, but the fruits and signs of the indwelling and anointing Spirit are evident.

If David thus anticipated the experiences of the present dispensation—which is preeminently that of the Spirit,—the grave question presents itself to each of us whether we are availing ourselves of the divine resources that await our appropriation. In the world around we find that men avail themselves to the utmost of forces hitherto unknown but recently discovered, as, for instance, the power of the wireless ether. But we are so slow in availing ourselves of the wonderful dynamic of the Holy Spirit. How much easier our Christian life would be if we made use of our wonderful spirit nature, which in many of us is practically never used, but which is the source of spiritual perception and power. It may be described as the sixth sense. In some it has never been discovered. In others it has never been quickened into use. In others it has atrophied for want of nourishment. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." If only we lived in his power, Moab, Edom, and Philistia would be under our feet, our heart would be fixed, our souls would triumph in God, we should do valiantly, because he would tread down our adversaries!

*Grant us grace, O Lord, that we may realize to the full the unction and power of the Holy Spirit! Instead of being overcome, make us overcomers by thy grace; and at last may we stand upon the sea of glass more than conquerors through the mighty indwelling and outworking of thy Holy Spirit! In Christ's name.*

**Friday, 17th. Psalm 109.**

This psalm serves as a foil to set forth the vast change that our Lord has wrought in human history. To come out of this psalm into Matthew 5, 6, and 7 is to exchange an arctic winter for the genial warmth of summer. The psalmist had evidently been suffering grievously at the hand of his enemies. They loved cursing and violence. They spoke against him with a lying tongue, compassed him with words of hatred, and fought against him without a cause.

Verses 1-20. It should be remembered that in Hebrew the future tense and the imperative mood are expressed by the same inflections of the verb. It is, therefore, possible to read these flaming words as an anticipation of the doom which must overcome these calumniators, rather than as imprecations. We should then read the paragraph thus: "An adversary will, or shall, stand at his right hand"; "his posterity will be cut off"; "the iniquity of his fathers will be imputed unto him." The apostle Peter cited verse 8 of Judas. Once more we turn to note the strong contrast between this and our Lord's legislation: "Ye have heard that it was said of them of old time, but I say unto you."

Verses 21-31. The psalmist's words under this heavy assault are plaintive. He is poor and needy, his heart is wounded, his knees are weak, he is despised by all his former associates. Therefore he turns to God. Notice the "I am" in verses 22, 23, 25! As the prayer proceeds the mists clear and the bitter cup becomes sweetened. Presently thanks take the place of prayer. This is the universal experience. Prayer clears itself.

*Help us, O Lord, to flee unto thee from the reproaches and hatred of our foes! We acknowledge our sins. We have no claim on thee except for thy promises in Christ. But, oh, shield us in the day of battle, or when our foes come upon us in a tempest of hate! In Christ's name.*

**Saturday, 18th. Psalm 110.**

Luther describes this psalm as "the true, high, main psalm of our beloved Lord, Jesus Christ." Our Lord himself bears witness that it was written by David in the power of the Holy Spirit. There is no portion of the Old Testament more frequently quoted in the New: see Matthew 22. 44; 1 Corinthians 15. 25; Hebrews 1. 3 and 13; 5. 6 and 10; 7. 17-21.

The psalmist had already received the promise of 2 Samuel 7, and there rings through the psalm a grand anticipation of coming victory; yet all these thoughts fade into comparative insignificance when we read into these words conceptions of the glory, perpetuity, and ultimate victory of the kingdom of our Lord.

"Sit thou at my right hand" (1). Thus did Jehovah welcome the Saviour when he emerged from the bitterness of the cross, and passed into the holy of holies of the universe. He had risen up to do the work of redemption, he was now to await the working-out, by the Holy Spirit, of the eternal purpose. Throughout the Christian ages the war has never ceased, nor will it till the kingdoms of this world have become the kingdoms of our God and of his Christ.

It is from Zion (2), which stands for

the Jewish religion, the religion of the Old Testament, that the gospel has gone forth to the whole world; and in the following verse we have a striking picture of its influence. The bugle call summons soldiers, who pour forth as free-will offerings. There are no pressed men in that service. They are clothed in the beautiful robes of holiness, and their numbers are as innumerable as the dewdrops besprinkling the morning meadows. All Christ's soldiers are young, if not in age, yet in heart. What a challenge to the youth of our churches and homes: pure as the dew, numberless as the dew, in the early dawn as the dew!

In Jesus the offices of priest and king blend in absolute symmetry. Therefore his priesthood is not after the model of Aaron, but of a more ancient, universal and enduring type (4). This is the theme of Hebrews 7. Our Saviour will be a priest upon his throne, and as the fight gets harder, and the hatred of his foes more embittered, it is a relief for him to drink of the love and devotion of his people.

*O glorious Lord, who by thy death hast opened heaven to those who believe, grant unto us also to share thy victory, when thou shalt deliver up the kingdom to God, even the Father, and all enemies shall be beneath thy feet!*

**Sunday, 19th. Psalm 111.**

This is the first of three Hallelujah psalms. This and the next are companions. Each is acrostic, and they correspond verse by verse. This represents the divine character and action, the next describes the man of God as building according to the divine pattern.

The word "works" is the keynote of this psalm, recurring in verses 2, 3, 4, 6, 7; also the word "ever," verses 3, 5, 8-10.

Verses 1-3. This paragraph deals with the wonder and glory of the works of God; but how little the psalmist knew of the infinitude of the worlds on worlds in space, and of the equally extraordinary content of a single atom! Even these are probably only parts of the ways of the Almighty. Through these later centuries they have been sought out by the telescope and the microscope, and still the mystery deepens of the vault above and the foundations below. How impossible it is to doubt the existence of an infinite creator; how wonderful also that we are made in his likeness, and that we can look up to the depths of heaven, and down into the myriad nebulæ of an atom, and say, Our Father made them all!

Verses 4-8. The psalmist now turns to the history of his people to find the tenderer aspect of God's nature. There we discover the tender heart of the great Father. His heart is as full of grace and pity as his hands are strong to provide. He gives meat to his people, remembers his covenant of grace, and makes them his heirs of an inheritance forfeited by the heathen. No difficulty arises in our lives beyond his power to help, and if that help is withholden it is not because he has forgotten his covenant pledges, but because he had something better in store. Sooner or later he will send redemption.

Attune your life with God (10)! They who do his will shall know. For them, also, there will be a share in the universal song which one day will fill creation.

*Grant us thy Holy Spirit, we beseech thee, great Father, that from the love which he shall shed abroad in our hearts there may spring that holy fear which shall dread to sin against thee, and shall issue in the ceaseless song of love! In Christ's name.*

**Monday, 20th. Psalm 112.**

This psalm gives the portraiture of an ideally good man, in whose life God's own nature is reflected, especially in its beneficence. In his heart such a man fears with the fear born of love, and his soul is bathed and steeped in love for God's Word, the resultant being a life of righteousness and beneficence.

Such a life will be fruitful in producing other lives, which shall catch its spirit and bless mankind. Young lives are apt to catch the inspiration of great souls, and to become as mighty for good on the earth, as they are blessed.

Note the interesting parallel between 111.3 and 112.3! It suggests that the wealth and riches in the home of a righteous man may answer to the honor and majesty of God's nature; and therefore they will consist for the most part in the spiritual and moral worth of godly character. However dark his path may be, God's saint will not swerve from strict integrity, he will continue with gracious and righteous deeds, he will not shrink from absolute obedience; and presently light will arise on his darkness. Many are the cases on record of holy men who have been grossly maligned, but have quietly continued in their chosen path of beneficence and righteousness till God has vindicated them. And we may ever count on his vindication.

Note the marks of a righteous man: he looks into the future without fear, his heart is deeply rooted and fixed, his beneficence is unceasing, his righteousness unquestioned! His memory is held sacred as generations pass away.

*Great Father of our spirits, grant unto us, through the operation of thy Holy Spirit, that steadfast because trustful heart, which, being filled by thy grace, pours forth unceasingly holy and helpful ministries, which will abide long after we have gone to our reward! In Christ's name.*

**Tuesday, 21st. Psalm 113.**

This joyous psalm, with the five following, was sung at the Jewish festivals, particu-

larly at the Passover and the Feast of Tabernacles. It was, almost certainly, the hymn which was sung by our Lord and his apostles before they went forth from the Last Supper to the Garden, Matthew 26. 30.

Verses 1-3. From the far East to the far West men are summoned to praise. As the earth in her revolutions presents to the sun her successive continents, oceans, and islands, each fresh contingent of the vast human family should catch up and pass on the song of Revelation 4. 11.

Verses 4-8. The almost inconceivable loftiness of God's nature is the theme here. From the summit of the throne he surveys the universe, but we will cite Philippians 2. 1-11 to set forth the full significance of that "humbling of himself" described in v. 6. Laying aside the insignia of his glory, the Son of God came to visit us in great humility. To adopt George Herbert's rich description, stripping off his robes, they became the clouds of sunset; his scepter the lightning flash; his crown the stars of the Milky Way. He came, as a stranger, to the temple which he had built with his own hands, that he might reconsecrate it, raise our fallen nature from the dust, lift the needy from the dunghill, and set mortal man among the princes of his presence chamber. Oh, wonderful condescension, when in the person of our Saviour Christ the Almighty humbled himself, and became obedient to death, even the death of the cross!

The closing stanza in verse 9 may refer to Jehovah's restoration of Israel from the Babylonian exile. During the seventy years' captivity there had been a pause in the growth of the suffering race, which would now be ended. The words of verses 7 and 8 are quoted from Hannah's song, as though the psalmist wanted to draw the parallel between her anguish at her childlessness and her subsequent gladness in 1 Samuel 2. 21. Thus the happiness of the Jewish race on the return from Bablyon, when their numbers began again to increase, would be of the exuberant character of Hannah's magnificent ode.

*We adore and bless thee, O Saviour, that when thou tookest upon thee to deliver man thou didst not despise the manger; and now we beseech thee so to save and bless us that we may stand amongst thy chosen in the glory which thou hadst with the Father before the worlds were made!*

**Wednesday, 22nd. Psalm 114.**

The deliverance from Egypt was the theme of all succeeding generations, and here it is described in matchless eloquence. The Egyptian language was like stammering discord compared with the song of victory that Miriam led on the further shore of the Red Sea. In that emancipation Judah and Israel began to be the throne and home of Jehovah on the earth. The dividing waters of the Red Sea, the arrest of the Jordan, and the trembling of Sinai, were the earthly accompaniments of that marvelous series of events which created the Chosen People. Surely the power which made rocks reservoirs, and flints foundations, was majestic and wonderful enough to vindicate the presence and power of Jehovah!

The Exodus was Israel's birthday, and it was due to the interposition of Jehovah. Have all the readers of these lines passed through a spiritual Exodus, by which the world of sense and appetite has been left behind, and the new life entered? Unless your salvation depends on Christ's redeeming work, you can never become God's sanctuary and dominion. Shut in there, between your heredity on the one hand, and your temptations on the other, with your old taskmaster sins blocking your retreat, what hope is there for your salvation unless your soul can stand still and see the salvation of God? But, even mortal man may become a sanctuary or temple of God. The holy law spoken on the Mount of Beatitudes by our Lord shall replace the terrors of Sinai. The Egyptians, who made your life bitter, shall lie dead on the seashore. Dare to believe that the taskmaster's whip will never scourge your back again because you are healed by Christ's stripes! Rivers will part before you, and rocks will yield refreshing streams.

*How shall we sufficiently thank thee, almighty Father, that thou hast delivered us from the bondage of corruption and adopted us into the family of thy love? We will praise thee forever that thou hast redeemed us to thyself, to become sanctuaries for the Holy Spirit to indwell.*

**Thursday, 23rd. Psalm 115.**

This, like the neighboring psalms, probably owes its existence to the exuberant gladness of the return from Babylon. There the exiles had ample means of gauging the futility of idol-worship. Restored as they were to Canaan, they were ringed about with foes, but there was every reason to trust in the Lord, and believe that he would not fail them now, but crown them with his blessing, help, and protection. He had done so much, surely they might trust him to finish what he had begun. "The Lord hath been mindful of us, he will bless us."

The most striking feature of this noble psalm is the contrast between the idols of the heathen and the God of the Hebrews (1-8). The nations said, Where is now their God? They could not understand a religion which had no sculptured likeness of its deity. Then the psalmist takes us into an idol-factory, and with scathing sarcasm depicts the making of an image, much in the strain of Isaiah 44. 9-20. He presently strikes a deeper note when, in verse 8, he insists that the worshiper becomes like his deity, just as the Christian's daily worship

of Christ fashions him after his likeness. It has been truly said that adoration leads to assimilation.

In verses 9-11 a priest breaks in with a threefold summons to faith in the unseen Jehovah, and a threefold answer is given by the choir. The priest then pronounces the benediction (12-15). In verses 16-18 the whole congregation breaks into song. But how little did they know in those days, when as yet resurrection and eternal life were veiled, that so far from those who have died keeping silence, they sing with the note of exuberant triumph the song of Moses and the Lamb, saying: "Great and marvelous are thy works, thou king of the ages!"

Think of it, the very things which now weigh us down and oppress us will one day be set to music! The jibes and taunts of our foes will incite to higher ecstasy. The Miserere will become a Magnificat. Keep vigil through the long dark night! Weeping may endure for the night, but joy will come with the dawn.

*O Lord, may we all have that blessing which comes to those of whom thou art mindful! Teach us to trust thee as our help and shield! Help us to maintain our witness against the senseless idols of human society, and to experience thy gracious succor in all times of captivity and distress! In Christ's name.*

**Friday, 24th. Psalm 116.**

This, like the others, must have had special significance to our Lord as he joined with his disciples in singing it on the threshold of Gethsemane and Calvary. The name Jehovah occurs fifteen times.

Verses 1 and 2. "He hath heard." Answered prayer may well incite warmer love; and yet there may be even greater love in withholding. God always answers prayer, but not always in the way we sought.

Verses 3-7. "The cords of death." The psalmist had felt like some wild creature caught in the net of death, a huntsman keen on his capture. He seemed about to descend into a yawning pit, which had been carefully dug and strewn over with the deceitful layers of grass or flowers, but in answer to his beseeching outcry God had interposed. So will he do for you! It is a mistake ever to leave our rest on the everlasting arms, but if we have done so, let us hark back to them!

Verses 10-14. "What shall I render the Lord? I will take the cup of salvation." This is a remarkable but true vow! The best way of rendering thanks for mercies received is to dip the cup deeper into God's salvation. Because God has done so much we have a strong argument that he should add blessing to blessing, gift to gift. All men may deceive you, but you may go all lengths of faith in God.

Verses 15-19. "Precious is the death of his saints." God is there, watching the last refining touch to the jewel which is to shine in the light of eternity. But sometimes, when they approach the gates of the grave he looses the bands of disease, and brings his servants back for another spell of witness-bearing and ministry. When that is so, they will surely offer their sacrifices of thanksgiving, and pay their vows in the courts of his house.

*O blessed Lord, who hast the keys of death and Hades, we trust thee with all our future, for we are thy servants; and when we enter the Valley of Shadow may we realize that thou hast taken the sting from death, and made the article of death the moment of entrance into that Paradise where we shall be forever satisfied and at rest!*

**Saturday, 25th. Psalm 117.**

This is the shortest chapter in the Bible, and perhaps its center or pivot. It may have been intended as a doxology to the preceding or the following psalms. Yet, small as it is, it is full of a worldwide spirit, and reaches out to all nations. "It is a dewdrop reflecting the universe," and the apostle ratifies this when he quotes it in Romans 15. 11 as foretelling the call of the Gentiles. The spirit of Judaism forgets its national exclusiveness, and reaches out its hands to the whole world.

Nothing less than world evangelization was in the mind of Christ when on the Mount of Olives, before his ascension, he said that the gospel must be preached as a witness to all nations before the end of the age could be expected. The fact that the gospel message is suited to all mankind is convincing testimony that it is the essential Word of God.

Again, as in so many passages, mercy and troth, i.e., faithfulness, are conjoined as the twin messengers of God to mankind.

When we consider the thought and care which the Almighty has expended on this tiny planet, which would hardly be missed if it were blotted out of existence, we are forced to the conclusion that it has been chosen as the battleground, or chessboard, of the universe, where the last great conflict between good and evil, between the love of God and the hate of hell has to be fought to its issue. That conception alone can explain why the Son of God could become incarnate and should die on this small molecule of star-dust. If only men and women of these Christian lands understood this it would make a profound difference. On the one hand they would press forward world evangelization, and on the other they would live worthily of their high calling. How paltry the questions of amusement, dress, and fashion would then seem!

*Grant unto us, O heavenly Father, a world vision, that we may hear its cry for help, and offer ourselves, our prayers and gifts and lives to the winning of mankind for*

*thee! Oh hasten the time when the knowledge of the Lord shall cover the earth as the waters cover the sea! In Christ's name.*

**Sunday, 26th. Psalm 118.**

This psalm, which implies the completion of the second Temple, was probably prepared to be sung at the celebration of the Feast of Tabernacles recorded in Nehemiah 8. 14-18. In later times verse 25 was recited when the altar of burning-offering was solemnly compassed with songs. As it was part of the Great Hallel it was sung by our Lord and his apostles as they stood within the shadow of the cross. Verse 26 had been sung in chorus by the multitudes who attended his entrance into Jerusalem, and that same verse will probably be on the nation's lips when Zechariah 14 is fulfilled.

Luther said of it: "This is my psalm, the one which I love."

The psalm falls into two main divisions. Verses 1-16 may have been sung as a processional hymn as the jubilant crowd approached the Temple, whilst 17-29 were sung between the national assembly and the priests or Levites. The national voice may be detected in the use of the personal pronouns, "I," "me," and "my," while the responses were taken by a chorus of the Temple employees. If this distinction is kept in mind, the confession on the one hand is seen to elicit a response of hope and blessing on the other. Take, for instance, 5-7! The individual voice, representative of the personal and national distress, is answered by the immediate reply of 8, etc. So 10-14 is answered by 15 and 16; 17-19 by 20; 21 by 22-24; 25 by 26 and 27. Finally the whole assembly break out in 28 and 29.

Oh that we might be indissolubly bound to that cross where Jesus died (27), that we might leave our sins there, and begin to live for him who is destined to be the headstone in this building of the church!

*We bless thee, O Saviour of the world and of us, that thou didst not shrink back from the cross, though it cost thee so much! May we be among the multitude which none can number, whom thou art building into that glorious fabric, against which the gates of Hades shall not prevail!*

**Monday, 27th. Psalm 119. 1-16.**

This long and noble psalm is devoted to the praise of God's Word, which it mentions, under one name or another, in every verse with the exception of 122 and 132. Ezra may have composed it in order to lead the people back to appreciate and prize the Holy Scriptures.

The psalm is a rich aid to meditation, and will be loved in proportion as it is used. Chrysostom, Ambrose, Augustine, and Luther have left on record high tributes to its worth. The recurring prayers, "Teach me, Revive me, Quicken me, according to thy Word," are well-worn steps by which successive generations have climbed this sacred staircase. Pascal repeatedly confessed that he loved it passionately.

It is an alphabetical acrostic. To make it easier for committal to memory, its contents are broken up into 22 sections, and all the verses in each section begin with the same letter of the Hebrew alphabet. Dr. Maclaren says: "There are but few pieces in the psalmist's kaleidoscope, but they fall into many shapes of beauty; and though all his sentences are moulded on the same plan, the variety within such narrow limits is equally a witness of poetic power which turns the fetters of the acrostic into helps, and of devout heartfelt love for the law of Jehovah."

Verses 1-8. The first verse is the keynote of the whole psalm. It is the text to which all the rest is the exposition. Eight terms are used of the Word of God, and all of them occur in this opening canto. It is remarkable that five of them occur in the 19th Psalm, suggesting that Ezra was inspired by meditating on that more ancient appreciation.

Wholeheartedness seems the keynote of this paragraph,—the whole heart (2), diligently (4) is more accurately wholly; also utterly (8) is wholly. Wholeheartedness, entire surrender to the inward voice, absolute consecration,—God grant that we may hold nothing back!

Verses 9-16. Young manhood can only overcome by entire surrender. You cannot learn to swim if you keep one foot on the bottom. Nothing will more easily keep us pure so well as the hiding of Scripture in memory and heart. Blessed Lord, go on teaching us still!

*Blessed Spirit of God, our guide and teacher, who hast caused all Holy Scripture to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word we may embrace and ever hold fast the blessed hope of everlasting life! In Christ's name.*

**Tuesday, 28th. Psalm 119. 17-40.**

Verses 17-24. This plea for longer life may refer to Israel's national existence, that a living exponent of God's truth might be continued on the earth, but alas, Israel's testimony has ceased to count!

This world is not our home. We are strangers and pilgrims. We therefore need God's clear guidance as to our way and our behavior. Our soul often breaks with longing that God would rend the heavens and come down to vindicate himself, but he waits to the last moment, that all may be saved. In the meanwhile, we will quietly meditate on those certain predictions of final triumph which assure us that the earth shall be filled with the knowledge of God as the waters cover the sea.

Verses 25-32. Whenever we feel that we are approaching the dust of absolute failure

we must not yield to despair, but turn to God for the quickening of our faith, hope, and love. When we have declared our ways by confession and supplication, we shall find that God will quicken us into new life, will answer our lamentable appeal, will teach us his statutes, and will make us understand the way to realize his precepts. We may reckon on God for all these. Why are you cast down? Why does your soul melt in heaviness? Trust in God! Claim his precious gifts by a living faith! "Quicken me! Teach me! Strengthen me! Let me not be deceived! Grant me thy grace! Help me to cleave to thy testimonies! Enlarge my heart, that I may run in the way of thy commandments!" God has unfolded his ideals in his Word not to daunt and disappoint, but to stir to a more definite claiming of his unsearchable resources.

*O Lord, give me understanding! Confirm thy Word to thy servant who is devoted to thee, and turn away the reproach that I dread! Make me to grow in grace and in the knowledge and love of Jesus Christ my Lord!*

**Wednesday, 29th. Psalm 119. 41-64.**

Verses 41-48. We need the constant inflow of a fresh tide of lovingkindness and salvation. What we have enjoyed has whetted our appetite for fuller revelations of what God can be to the soul. And this personal experience of God is the best answer to the reproaches that are hurled against the child of God. Whatever the accuser may level against our faith is met by our personal experience. We may not be able to answer his arguments, but we know. "Whereas I was blind, now I see," is enough for us, and it cannot be answered by our critics. Notice the four "I wills" of 45-48! The holy walk, the undaunted witness, the inward joy, and the uplifted hands of prayer all emanate from the soul's meditation on God's truth.

Verses 49-56. There is but one petition (49) in this section. Here the psalmist takes the servant's place. Since God's Word had inspired new hope in former days of affliction, surely he might count on God's sustaining grace when facing the derision of the proud. It is almost harder to encounter derision, as in 51, than blows, but the psalmist had recourse to the words which had been tried through centuries of similar rebuke, and found in them sufficient support. What had cheered patriarchs and saints would surely stand the test and serve as a foil. Verse 54 reminds us that this life is a pilgrimage, and that our home is yonder, and bids us set God's statutes to the music of our loyal fulfilment.

Verses 57-64. This paragraph illustrates the life of faith. Notice the various phases of life referred to,—the cords of the wicked, the midnight of sorrow, the judgments that befall the world! Each of them is viewed in its relation to the inner life of the soul, and brought to the bar of God's Word. Prayer is not chiefly petition, but intercourse with God through his Word, in which we find solace and strength as we turn its promises into petitions.

*Help us, O Spirit of God, to commune with thee through thy holy Word, so that we may ever hold fast its promises and renew our strength! Amid the storms which are sweeping across the world, may we hide under thy shadow! In Christ's name.*

**Thursday, 30th. Psalm 119. 65-96.**

Verses 65-72. The Babylonish captivity had been as a refining fire. Before it had befallen, the Chosen People had often gone astray, but it had produced a wholesome effect, and now they realized how much they owed the Almighty for having purged and cleansed them as a people. True, the pride of their oppressors had been hard to bear, their heart was incapable of appreciating what was good, and the cords with which their captives were bound cut into the flesh; but it had all worked out well, and the deeper knowledge of God that had been won through suffering was well worth the price. Not infrequently we fail to see the stars shining on the page of Scripture till the night of sorrow enwraps us.

Verses 73-80. God is the great potter, and we are as the clay in his hands. Surely we may expect that he will do more, and impart spiritual insight. When we review the way that our Father has led us we realize that his judgments have been right, and that he has dared to seem harsh because our redemption was so dear to him. All the time we were the objects of His lovingkindness and tender mercy. Three results must accrue: the proud oppressor will be ashamed, the devout fearers of God will be attracted, and his own heart will be comforted.

Verses 81-88. The psalmist was passing through the severe ordeal of persecution. His eyes had strained to catch the signs of God's deliverance, which seemed needlessly delayed. He compares himself to a wineskin which had become black with smoke. His days were becoming shortened through his soul-agony. But matters threatened to be even worse. Pits were being dug into which his foes hoped to entrap him. He was persecuted and almost consumed. Yet amid all he still clung to God's precepts. If only God would interfere it would bind him more than ever to his service.

*Lead us nearer to thyself, O blessed Master, that amid all the trials and vicissitudes of our mortal life our hearts may not drift from their eternal anchorage in thy unfailing care! As the time shortens, whilst we approach the shore, may more of thy deep peace and untiring love be our abiding theme and comfort!*